

¶ A TREATICE OF *Morall Philosophy contay-*

*nynge the sayinges of the wyse,
wherein you maye see the woorthye and pythye
sayinges of Philosophers, Emperors, kynges,
and Oratours: Of their liues, their answers,
of what linage they came of, and of what coun-
trei they were, whose woorthye and notable pre-
ceptes, counsailes, parables and semblables, doth*

hereafter folowe. First gathered and set forth

by Wyllyam Baudwin, and nowe once

againe augmented, & the thirde

tyme enlarged by Thomas

Paulfreyman, one of the

Gentlemen of the

Queenes maiesties

Chap-

pell.

¶ If wylledome enter into thyne harte, and thy
soule deiyght in knowledg : then shall counsell
preserue thee, and vnderstanding shall keepe thee.

¶ *Prover. ii.*

¶ *Cum priuilegio ad impri-
mendum solum.*

To the vertuous & right
honourable Lorde Henrye

Hastings, Thearle of Hunting-

ton, Thomas Paulfreyman his faithfull

& dayly Oratour wisheth encrease

of grace, knowledge, honour,

long life and prosperity.

My good lord and master



Although I haue ben
already sufficientlye
perswaded y^e your ho-
nor euen from y^e cra-
dle haue ben trayned
by in the pathe waie
of vertue & accordyng
to y^e professiō of a god-
ly and true chrystian
haue receiued instruc-
tions, aswel in the sa-

cred scriptures, as also otherwile in prophane
lernyng: y^e knowlege of both which, w^{ch} age hath
so largely growne, that ye nede not my helpe &
furtherance, for the keeping of those thinges the
better in memory which ye haue with such dy-
ligēce read: yet hauyng an eye to your estate, by
on whose shoulders, in tyme, som charge of this
commō wealthe is like to leane (as cōmonlye it
happeth to al noble men, but most worthely in-
dede to those, whom god hath endued with the
gift of vnderstanding & knowlege) I thoughte
it not vnfit, to present vnto your good Lorde-
ship, this litle booke, entituled y^e treatise of Mo-
rall philosophy, very expedient to al estates but
most necessarye (as Aristotle saith in hys E-
thicks) to those that by vertue of knowlege

A.ij.

shall

The Preface.

Shal haue the gouernance of a common wealth,
whych ought not onely to haue good willes to
do well: but also exactly to know, & search out
wth diligence some ready way & mean, wherby
they may at all times as with a derely beloued
familiar, (eyther in hart or in hā) receiue such
aduertise mēts & godly counsailes, as shal neuer
seeme to swarue frō such intēciōs, as be happe
ly groundes in an honest & godly wil: & therby
not onely the true order & high estate of prin
ces, of nobilitie & honoz, of iustice & suche other
like vertues, may effectually be knowne: but
also of such to be rightly vnderstanded, put in
vse & practised, by their due & peculiar offyces,
to the common comfort & commoditie of their
countrey, purchasyng to them selues & fauour
and blessing of god, and gathering together the
incomparable treasures of faithesfull and true
hartes, euen praier and praise, or payne & losse
of lyfe if neede shal so require. Of which things
for asmuch as this my laboz doth entreat, and
you of a godly disposicion thereunto inclined, &
like also hereafter to put in practice: I thought
it good to dedicate this my pooze trauaile vnto
your honour, & it might the rather creepe forth
vnder the safe conduit of your goodnesse, vnto
the handes of other, that likewise are bente to
seke forth & folloiw such godlye counsailes and
wyttie sayinges, as are in this present treatise
contayned, to thincrease of vertue and furthe
raunce of all suche good and liuely mocy
ons, as shal at al times redound to the
glozy & praise of god, and to the ne
cessary relife, ioy, and cōfozte
of & common welth. The
spirit of god alwaye
preserue you.
Amen.

¶ Thomas Paulfreyman
vnto the reader.



Prasimuche (most gentle & vertuous reader) as it fortunèd mee of late (being in y^e countrey) to be in company wth my very frend, and finding in his hand a booke wherewith hee was passing the tyme (entituled the treatise of Morall philosophy) whiche because I hadde not before sene I desired to haue it in my hand. And when I had partly read, not onely of the Philosophers liues and answers, but also of their good precepts, godly counsailes, and wise sayings: I was not a litle in loue therewith, but most hartely desired it of my frend, til such time as I had thorowly read it. That done, I called to remembraunce the like worthye & notable sentences & good counsailes, & I had often read in diuers & sundry other woorkes. And to thentent by placing them together, I might the better kepe them in memory, and effectually bestowe some small part of my time in such kinde of exercise, as should be to the glorie of God (who is thauthor of all goodnes, and furtherer of all good woorkes: and for thauoyding of that pestilent and most infectious canker, idleness, whereby is engendred, as we commonly see by experience, such infection as shortly destroyeth both soule & body) I minded this slender & small enterprise, which by hys grace I haue most gladly finished. And after I had once again diligently examined the said booke,

The Prologue

and true lye notyng the effecte of euerye chapter: whereof they were wrytten, whether they were of themselues perfectlye one matter, or one mingled with another, I founde not one lye in the one, but also in thother, suche singler pleasure and earnest pꝛouocation of often reading, that as a man euen in the midst of a pleasaunt and faire gardeyne enuironed wꝛth bankes beautifullly set and garnished wꝛth all kindes of most delicate and deintie sweete flowers, and at liberty as him liked to take or refuse: so there I found plenty and great store of suche lonely pleasures as I lusted to embrace, or was mindefull to wander in such godly exercise, I did then conferre one sentence with another thꝛoughout the whole booke: and as I vnderstoode the matter, I placed it in the right chapter: As if the chapter dyd chiefly speake of god, of the soule, or of the world, & so forth, suche pꝛecepts, counsailes, parables & semblables as I found displaced: & were set abꝛode among sentences of diuers & sundꝛy matters (& also those other lively & sweete sayings that I had gathered together out of other autors) I rightly placed not onely in chapter, but also the sentences agreable thone to the other, as a man would familiarly tel a tale. I haue also drawen into summaries the effect of euery chapter, end wher I had at the beginning of my first woꝛk (namely of this treatise) omitted & left out certain chapters (set foꝛth by M. Bauldwin the first autor therof) which did shew how philosophy began, of y^e thꝛee partes of philosophy, who were thꝛiuentoꝛs thereof, & the maner of teaching y^e same, as also the philosophers liues & aunswers (notwithstanding their excellency & goodnes, as I alwaies woꝛthely haue, & will geue

The Preface.

gene them their due commendacion & praise, in consideration of their holesom, honest, & godly kind of doctrine, so pithily & learnedly set forth the cause (as befoze mencioned) for that I had selected, picked, & chosen oute, a great nūber of good counsels, witty & godly sayings of the philosophers, lerned men, & noble princes: like vnto thothers, whith their preceptes also & witty sayings by him befoze gathered and put forth, doubting not a litle, & if I should haue topned the said number of sentences to y^e whole sūme of this treatise, it should not onely (as then appeared vnto me) haue seemed ouermuch to be enlarged, but also y^e more vnhandsome of the reader to be caried. Yet notwithstanding, since both the first and second edicion of his worke (from my hand) although at both times not a litle enlarged with most liuely sentences verpe egregious, notable, & excellent: & so accordingly in their right places bestowed them wth thaddicion also of certein omitted chapters at the beginning of the booke: with y^e putting to lyke wise (although but briefly) y^e liues of certaine other philosophers, Emperors, kings, & Doctors, not mencioned befoze in his treatise: their names, of what linage they came, & their sentences also folloving in their places: but also now again the thirde time, considering the estimation of the worke, & y^e great pleasure that al men woorthely haue therein, for the varietie of such lonely matters as in it is contained, tending to diuers & sundrye purposes, neither yet any let or encombzaunce, easy in the hand to be caried: I haue the thirde time, as the breuity of time would permit, endeouored my selfe gladly (as I might) to satisfy y^e godly readers turne: not onely with the like collected sentences as

¶.iiij.

befoze

The Prologue

before conveniently & duly placed thoroughout the booke: but also certaine other whole chapters of sundry & effectual causes (both touching vertue & vice) as also of the state of mankynd, of mans conscience, and such like, to y^e number of seuen or eight most orderly set and appointed amongst other chapters, as the effecte of their cause duly requireth. Beseeching thee (moste gentle & frendly reader) that although among these my simple doings, thou shalt finde mee to bee grosse, rude, and vnlearned, barreine & void of al such liuely graces and good giftes as in deede shoulde rightly bee full frayghted in the braine and vnderstanding of hym that shoulde take any suche woorkes in hand, to the contentacion and well pleasing of most men: and speciallye of the learned reader (whose eyes are plaine open, quickly tesppe out suche faultes as are in deede woorthy reprehencion) I shall therefore most hartely desire thee, sauourably to beare with mee and wyth thy good contented mynde, frendly to accept the ground of myne earnest good will, where I haue (as before wrytten) but little altered, and as appeareth moze slenderly finished the sayd treatise: which is (if it be any thing at al) woorthy but of smal commendacion in comparison to the witty and learned handling of thother: Unto thautoure wherof, (Maister Bauldwin) I yet stil (as before) gladly, & most hartely referre & whole commendacion & praise, considering & by hym, & thorough his godly diligence, I had first occasion to finde wherof, I haue (I trust without offence to god) honestly spent my time, y^e tyme herein well spent bee good, and woorthy the acceptacion of God (although for so small a cause & litle spark of vertue) I haue here good
occa=

The Prologue

occasion, to comend vnto thy remembrance with most humble desire, that not vnkindly, or as an vnstable frend or enemy to vertue, to contempr that god alioſweth: Vnto whom, & vpon whose diuine will, should only depend al our wil, our whole obedience & faithfull seruice, euery man according to the gifte of god & his vocacion: by whom in consideration of hys ineffable goodness and loue towarces vs (whoe onely waith and gladly embraceth the good enientes of the hart) we are either of vs entouraged, without feare, boldly to represent and returne vnto him such liuely fruites of his grace (whatsoever they bee) more or lesse, as he hath mercifully grafted in vs being thautour and onely geuer of all good things our onely patrone, our straight way & onely marke of verie felicitie: from whose order & moste holpe will whosoener in anye thyng, wriethe one inche or naile bredth, he goeth besides the right path, & wandereth out of the waye. I haue therefore good hope, that there is no Christian, or one that in deede haue professed the good rule of Chryste (excepte hee bee an hipocrite or a dissembler) specially hauing that louely and blessed benefyte of God, the gifte of vnderstandynge and knowledge: by vertue whereof, hys mynde shoulde alwaies seeme in suche wyse to bee so strongly fenced or armed wyth holesome preceptes, honest oppinions and godlye intencions thorough oute all hys conuersacion and working, that will at any time or for anye thyng, and specially for a good thing, maligne or spite his frende or brother: and in freede of frendship to purchase hym enuie, or to make of his frendes his foes, though he should lose thereby (yf the case so nere touche him) a great part of his owne

The Prologue

owne praise & glory. For if in all oure good intentions we do reuerently examine the dignitie state or condicion of our calling, straightly entering into iudgement, rather of oure owne iust causes, profession, and duetie (eyther to & supplanting of vice or erection of vertue) then rashly to stumble at other mens matters, to what end in effect (I pray you) shoulde all our diligence & studie bee, during oure liues that haue professed Christ, but ioyfully to winne & alure (according to our knowledge) by our continual trauaile, by our counsailling & faithfull working (if it were possible) all men, to a christian and godly lyfe? Shoulde it once appeare thorough our sufferance, that any poysoned euil shoulde possesse and infecte oure hartes to the contrarie that throughe eyther negligence or wilfulnesse (in deceyuing our selues) wee wil loyter, delaye, and dalye with the time, wpyth oure dueties, and with the gistes of Goddes grace: Shoulde not the remembraunce of oure selues, what wee are, and what wee haue, bee in vs, continually quick and liuely? What haue wee, that wee haue not receiued: Or to whose glory shoulde all suche gyftes as wee haue receyued bee imployed. Is there anye thyng in vs at all (touchyng properlye oure owne nature) wherein we should reioyce or seeke to bee magnified. Eyther with the gyftes of grace, to purchase worldly exaltacion, and not rather geue vnto god his due honour: We bee out of al doubts, that what soeuer we do, or how soeuer we examine or iudge of oure selues the tructh of Gods endureth, his iugementes are true, & according to his tructh, our doings (of hym) shalbe tried & moste straightly iudged. Wee enter not into iudgement one with another: I

iudge

The Prologue

Iudge no man, neither let any man iudge of me,
but rather pray for mee, and I will most hartely
pray for all men, that god of his infinite
mercy and goodnesse, will vouchsafe to geue
vnto vs hys vnworthye seruantes, the spirit
of humblenesse and feare, and graciously to
illumyne our eyes, that wee may see, euery
good and perfecte gift to be geuen vs of hym
from aboue, to be receiued & vled with thankes
geuyng: and that in his diuine presence, it
maye alwayes and in all thyngs appeare, that
our profession and rule, haue nothyng to doe
with the cursed spirit of enuy and strife, skornfulnesse
or dysdayne, and the lyke woorkers
of iniquity: for where suche lothesome companions
beare rule and are guides: there trulye the
wysedome and grace of G O D hath
noe place, but the wandering spirite of vnstable
and all manner of euill woorkes: whereby
is engendred forgetfulnesse and an vnthankfull
life to God, as experience oftentimes, and
in dyuers thynges hath approued: namelpe in
this, that manye menne in good thynges, hath
ouermuch flattered themselves, with the one-
ye taste of their owne sugred fantasies: And
not onely in a certaine manner well digestyng
(as reason also would) the exquisite and pick-
ed dainties of their owne trauaile and godly
diligence, to thyncrease & feeling otherwhyles,
of frendshipp fame, & felicitie: whiche in deede
then of al vertue & godly exercise, mistye and
woorthely deserueth: and whiche also the godlye
very often in suche manner gladly supporteth
although in respect, the good minde of y^e woorker,
and faithfull louer of vertue, in bestowing
his labour to the releuyng of other, should onely
be contented with the very vertue and consci-
ence

The Prologue

ence of the honest and good deede, in secret de-
dicated to God, who according to his mercy &
truth, more abundantly recompenceth (but
that which is greatly to be lamented) where
the godly entent, and diligent trauail of diuers
men, according to the grace and gifte of God,
hath been employed and set forth to the furthe-
raunce of vertue, knowledge, godly affection
and pytye, eyther thouchyng themselves oz for
others commoditie, if it hath chaunced to come
to the ouerlookyng and handelyng of some
curious oz scorneful persone, findyng it vnpi-
ked, emptie, barain of eloquence, boide of pro-
found learning, excellency, deintie oz fine per-
fection (although in some godly matters, suche
exacte diligence and nyctetye needeth not, so that
the cause of god to his glozpe be chieflye and
simply pretended and considered) It hath se-
mede vnto them so lothesome, grosse, and vnfa-
uery, so farre contrary and disagreeyng vnto
theire delicate and deinty dyet, that not onelye
they themselves euill brooking and reiectyng
it as vicious, vaine, oz foolish, but also conten-
tiously, & by their busy enforcement, hath kind-
led in others the like hatred & contempt of such
godly purposes, to the great discouragemente
of faithfull and willing hearts, happely & with
good desires enflamed to seeke y^e praise of god,
and to traine and adioyne by theire glad ende-
nour, vnto their godly fellowship, some at the
least, to tread the pathway of honesty, oz rather
whiche leadeth vnto most certain and eueral-
ting felicitie: the iust reward of god, most pre-
cious and blessed, prepared for euer vnto all
the faithfull labourers and woorkemen in hys
iust cause, & most holy appointed and approued
wozkes. This I haue noted, not as though I
wyth

The Prologue

Whith the like occasion, should be any thing of-
fended, & feeling my selfe pricked: should swell
oz stomak against any man: no truely, but only
because & remembrance of suche thinges (not a
litle lamented of manye) came into my mynde,
which I haue something touched, I truste in
such wise, & I haue not iustly kindled offence
against any man. But if ther be any (as in ma-
ner before rehearsed) & contrary to the vertue
of their good gift and calling (thzough the de-
uils sleighty inuasion, & forgetfulness of & cha-
ritie of god) maliciouslye will depzaue oz spurn
to desyle & spot these my simple doings, oz cor-
ruptly extolle the glozy of their owne excellen-
cy, thzough dispraise oz spight of this & I haue
thus basely wzought: notwitstāding (I say)
such ingratitude & vncharitable attempt, with-
oute minding of other reuengement, I doubt
not but in thende God (who is mercifull, gen-
tle in refovrming, & alwaies readye to further
his good wozkcs in them already begonne to
thincrease of his glozy) wyl send them a more
sure & perfect guide, will geene them grace to
bee more thankfull and better to vse his bene-
fyts, remembzng therby for euer, the goodnes
and perfectc wyl of God, that as there are dy-
uers giftes, and dyuers manner of operacions
in men, so there is but one spirit and one god &
geeueth and wozketh all in all: And the gyftes
of the spirit of god, are geuen to euery man to
none other vse, but to edifie withall: louinglye
to helpe one another, to comfort and encourage
one another, and euerpe manne to reioyce of o-
thers wel doinge: for loue suffereth and is cur-
teous, it enuieth not, it swelleth not, it seeketh
not his owne, but reioyseth in all godlines and
trueth, yea, it suffreth & endureth al thinges, to
thoncly

The Prologue

thouely gloze and praisc of God, who (truely) doth know, that when I tooke this treatise in hande, I minded nothyng lesse then therein to bee curyous to enter into comparisoun wyth anye manne, or pretending heerein anye iuste perfectyon, arrogantlye to resourme other mennes doynges, or yet to seeke thereby anye preferment, praisc or gloze: but onely for mine owne commoditie & pastime (at the first) wyth small trauaile and little study I spedely passed it thorow, which not withstandinge, after I hadde thus simplye signified it, beeing scene, read, & thorowlye examined of other, who also noted the order of the alteracion, what woorthye sentences of dyuers matters I had gathered and put in their due places to the edifying of the reader, to the encreasung of vertue and ciuile honestye, what incomparable delyghte, godly solace, and comforte of mynde there shoulde bee founde, consideringe the varietie and sundrye shiftes of so manye and dyuers kyndes of good sayings and godly counsayles, and howe profitable theye shoulde bee to all estates and degrees of menne: theye dyd not a lytle encourage men, but mooste earnestlye desired mee in suche wise to synyshe it, that it myghte bee put forth to the vse and commoditie of all menne: And that mye diligence heerein (although it bee but lytle) shoulde not lye hydde onely for myne owne purpose or pryuate delyghte, but that I shoulde wyth good wyll, as a common frende or seruante generalllye to all menne, seeke also their profite, and in al tymes to do them pleasure. whose gentle requestes I haue mooste hartelye fulfilled, wishyng that it were in noe lesse good order set forth, then the excellency and goodnes of

The Prologue

of the matter requireth. But I yet beseech thee gentle reader, fauourably to take in good parte this my simple dooing, and rather embrace this litle booke for the worthinesse of the good counsailes and wyttie sayinges therein conteyned, (yet althoughe chautours of them shall seeme to bee but familiar) then to refuse or negle: t it, because it is neyther synely nor wyttily handled. And at the least, haue this alwaies in remembrance, that a good thing thzough the vertue & excellency of it selfe, doth at all time & in all places (with small setting forth) sufficiently appeare to be of all good men worthely embraced. And although) good reader) that philosophy, & the sayinges of the Gentiles, are not to bee compared with the diuine & moste holye scriptures, yet are they not vtterly to be reiect: ed & set at naught: For we be (if we will seme to credit & minde of holye doctours) exhorted to the reading therof, as appereth plainly by & iudgement of Saint Augustine, in his booke *de doctrina christiana* cap. xl. when he writeth of philosophers, & chieflie of Plato his secte: declaring that if they haue spoken ought that is true & appertinent to our faith, we ought not onely not to feare it, but also to challenge & retaine it euen as our owne from other men. whiche are in dede no right owners therof. So & it shalbe lawfull, not onely to credite & which is conteyned in the sacred Bible (which is the very perfect, & the true word of God, & touchstone wher by all truethe is tried) but also all other good doctrine & sayings agreeyng to the same, whether it bee of Christians, Gentles, or of Philosophers (as they are here called) or of what nation or name soeuer theye bee of, vnder the Sonne. And to cōclude (loving reader) I most humblye

The Prologue

humbly besech our almighty god, that he of his
moste deare and tender mercye will vouchsafe
aboundantly to bestowe vppon vs (hys cho-
sen childzen) the giftes of hys grace: that lyke
as wee haue professed his rule, and haue put
vppon vs the badge & outward signe of chris-
tianitie, and haue made (as wee vse to saye, at
the font stone) a great and solempne vowe vn-
feined to follow, as holpe and liuely members,
his blessed worde and moste holy commaunde-
ments, and vtterly to renounce the cursed ene-
mies of his immaculate and vndefyled church
(namelye, the deuil, the worlde, and the fleshe)
And also being of our selues but erthly, slouth-
full, and sluggish, and altogether vnapt to the
exercise of any goodnesse, so to enspire vs with
the grace of his moste holy spirit, and to kyn-
dle in vs suche a zeale and feruent towardnes
to the remembryng and fulfilling of thys oure
holpe profession and chargeable vowe, and to
vnderstande and deeply consider of the sacra-
ment, what diuersitie there is betwene y flesh
and the spirite: what mortificacion of fleshye
lustes, burying of sinne, and what rising again
into newnes of life it spiritually representeth:
And so like newe borne childzen and perfecte
christians, in oure conuersacion to shewe oure
selues, that generallie and before all those,
whom wee call Gentiles or Heathen, (whose
godlye sayinges and good counsailes hereafter
followethe) oure spues and chrystian conuer-
sacion maye so clerely shyne vnto them, that
the rayes and byghte shynynge beames of
oure godlye examples kindled in vs, and com-
ming from the euerlasting light of all worlde
euen Iesus Christ oure headde (whoe migh-
telie powreth the lighte of his grace, into his
moste

The Prologue.

most holy and vndefiled bodye: And so floweth
into the members, and with power uttereth
strength according to the measure and quantity
of faith, may so comfortably appeare vnto them,
and among them, that so manye as are called, &
be lambes of his final flocke (dispersed here and
there thozough out the whole worlde and chosen
to saluacion before the foundation of the worlde
and are only hid to himselte) may be I say, by
our vnspotted lyues and dayly prayer, the soo-
ner trained in vnto the feeling of gods vnpeak-
able mercye, in the bloude and death of Iesus
Christ his sonne and our Saviour: And that
they may enen from their very heartes confesse:
(they with vs, and wee with them) the trewe
catholike faith: And so to trade our selues

thone wpth thother, in holynesse and

ryghteousnesse all the dayes

of our liues to the

glory of god

the fa-

ther.

(.)

A M E N.

B.i.

The table.

Xenophon

'62

Xenocrates.

63

Xeno Eloates

64

The contentes of the 2. booke

Of Theologie Philosophical	65	and the gouernance therof	73
Of God, of his workes & of his mercy.	66	Of this life howe full of misery it is.	76
Of Manne, and what he is	69	Of the worlde, the pleasures, and the dangers therof.	79
Of the soule of manne.			

The contentes of the 3. booke

Of the necessitie of order	82	Of Honour, gloze, nobilitie & worship	96
Of kinges, rulers, and gouernours: & howe they should rule their subiectes	83	Of law & lawiers.	99
Of counsaile and counsaillours	93	Of iudges	102
		Of iustice	103
		Of parentes and bring- ing vp of youth.	107
		Of obedience.	111

The contentes of the 4. booke.

Of Sorow and Lamentacion	113	Amitie	117
Of witte and discrecion	115	Of Seeing and Recei- uing	120
Of Friendshippe and		Of Pouertie and neede	122
		what	

The table.

The contentes of the 5. booke

what mentall powers or vertues are	124	Of feare	137
fyyste (generally) of vertue	125	Of deat he net to be feared	140
Of wisdom, a mental vertue	128	Of Liberty	144
Of learning & know- lege, a mental ver.	132	Of goodnesse	145
		Of praise and dis praise	148

The contentes of the 6. booke.

Of the. 7. Cardinall vertues: folowing to- gether in theire order, against 7. capital vy- ces, commonly called 7. deadly synnes.	151	Of Loue & charitie, a mental vertue	153
Of humilitie or gentle- nesse, a mental ver- tue	151	Of patience, a mentall vertue	157
		Of diligence, agylitie or quickenesse	159
		Of liberallite	160
		Of temperance	162
		Of chastitie	163

The contentes of the 7. booke.

An admonicio to a bold al kind of vices.	165	Of folishenes	173
fyyste (generallie of vice, sinne and wy- kednesse	166	Of wine and drunken- nes	175
Of ignorance and er- rour	171	Of Lying and De- ceit	176
		Of flatterye	178

The contentes of the 8. booke.

Of. 7. capitall vices, commonly called the 7 deadely synnes	179	Of Pride and Proga- cye	179
		Of	

The table.

Of Enuie	181	Of Honer & conet out-	
Of wrath	183	ness	186
Of Sloth and Idle	185	Of Gluttony	191
ness.		Of Lecherie	192

The contentes of the 9. booke.

Of mannes Conscience	195	Mental vertues.	198
Of Repentance	197	Of prayer, a Mental	
Of faith & truth	198	vertue	204

The contentes of the 10. booke.

Of women	206	Of Riches and Riche	
Of Tongue. speache, &		men	218
silence	211	Of beginning and en-	
Of Fortune	215	ding	223

The contentes of the 11. booke.

Of certaine briefe p ^r o-		matters gathered and	
ceptes, counsailes and		placed to gether by the	
sayings of the wyse,		selues	225
of diuers and sundry			

The contentes of the 12. booke.

Of this meeters of dy-		Semblables, wyrtten	
uers matiters	245	by these menne felow-	
Of Parables and		ing.	251
Hermes		Marcus Aurelius	
Plato		Aristotle	
Socrates		Plutarch	
Anaxagoras		Seneca	
Alex. Seuerus		Solon	
Aristippus			

Finis.

Of the beginning of Philolophy.

The first Chapiter.



Time perhaps seing
we entende to speak
of a kinde of *Phy-*
losophye, wil moue
thys question more
curious then neces-
sarie: where, & howe
Philosophye began,
and who were the inuenter^s therof, and in
what naciō. Of which, sith there is so great
diuersitie among' writers, some attribu-
ting it to one, and some to another, as the
Trasians to *Orpheus*, the Grecians too
Linus, the Libians to *Atlas*, the Phenici-
ens, to *Orchus*, the Persiens to their *Ma-*
gos, the Assiriens to their *Chaldes*, the In-
dians to their *Gimnosophistes*, of whiche
Buddas was chiefe, & the Italians to *Py-*
thagoras, the Frenche menne to theyre
Druides, bzinginge eche one of them pro-
bable reasons to confirme herein thaire op-
pinions: It shalbe harde for a man of oure
time) in whiche many wryttinges are losse,

The table.

Of Envy	181	Of Honny & couet ouf-	
Of wrath	183	ness	186
Of Sloth and Idle-		Of Gluttony	191
ness.	185	Of Lechery	192

The contentes of the 9. booke.

Of mannes Consci-		Mental vertues.	198
ence	195	Of prayer, a Mental	
Of Repentance	197	vertus	204
Of faith & truth	198		

The contentes of the 10. booke.

Of women	206	Of Riches and Riche	
Of Tongue. speache, &		men	218
silence	211	Of beginning and en-	
Of Fortune	215	ding	223

The contentes of the 11. booke.

Of certayne briefe Pre-		matters gathered and	
ceptes, counsailes and		plac'd to gether by the	
sayinges of the wyse,		selues	225
of diuers and sundry			

The contentes of the 12. booke.

Pithie meeters of dy-		Semblables, wyrtten	
uers matters	245	by these menne felow-	
Of Parables and		ing.	251
Hermes		Marcus Aurelus	
Plato		Aristotle	
Socrates		Plutarch	
Anaxagoras		Seneca	
Alex. Seuerus		Solon	
Aristippus			

Finis.

Of the beginning of Philolophy.

The first Chapter.



Some perhaps seing
we entende to speak
of a kinde of *Philosophy*, wil moue
thys question more
curious then neces-
sarie: where, & howe
Philosophy began,
and who were the inuenters therof, and in
what naciō. Of which, alth there is so great
diuersitie among' writers, some attribu-
ting it to one, and some to another, as the
Trasians to *Daphneus*, the Grecians too
Linus, the Libians to *Atlas*, the Phenici-
ens, to *Dichus*, the Persiens to their *Ma-*
gos, the Assiriens to their *Chaldes*, the In-
dians to their *Gimnosophistes*, of whiche
Buddas was chiefe, & the Italians to *Py-*
thagoras, the Frenchmenne to theyre
Druides, bringinge eche one of them pro-
bable reasons to confirme herein thaire op-
inions: It shalbe harde for a man of oure
time) in whiche many wryttinges are loste,

The first booke.

or at leaste hyd)fully herein to satisfie their question. Neuerthelesse for somuch as God hymselfe (as witnesseth oure moste holye Scriptures) is the Authour and beginning of wisdom, yea wisdom it selfe, whiche is called of y^e Philosophers, *Sophia*, therfore I suppose that God, which alwaies loued most the Hebrewes, taughte it them first if ye aske to whome, I thinke (as also testifieth *Iosephus*) to his seruantes Noe and Abraham, who beeing in *Assiria*, taught it both to the Caldees and to the Egyptians. The sonnes of Seth were also studious in Astronomie, whiche is a parte of Philosophy, as appeared by the Willers, wherein after Noes flood (which they by their graund father Adam had knowlege of) their science was found by them engraued, and after y^e flood was by Noe & his children, taught to other nations, of which I graunt that hee which every countrey calleth the first syn-der, hath beene in the same countrey better then the rest: as among y^e Egyptians, *Mercurius*, *Trismegistus*, or *Hermes*, whose woorkes both diuine & philosophical, exceede farre al other that therof haue entreated. Neuerthelesse, the Grecians (whiche haue been alwaies desirous of gloze) challenge
to

to themſelues the inuencion thereof, & haue therein taken great paines, namyng it firſt *Sophia*, & ſuch as therein were ſkilled, *Sophiſtes* or wiſardes, which ſo continued vntill *Pythagoras* tyme, whiche being muche wiſer then many other befoze him, conſidering y there was no wiſedome but of God, & that God himſelfe was alone wiſe, called him ſelfe a *Philosopher*, that is a louer of wiſedome: & his ſcience *Philosophy*. There were be ſides theſe *sophiſtes*, another kind called *Sapientes*, or *Sages*, as was *Thales*, *Solon*, *Periander*, *Cleobulus*, *Chilon*, *Bias* & *Pittachus*: & thus there were in all theſe ſectes, that is to ſaye, wiſardes which were called *Sophiſtes*, & *Sages* which were called *sapientes*, and louers of wiſedome, which were called *philosophers*: al whole ſcience was *Philosophy*, as we may call it, naturall wiſedome: Of which the kind called *Ionica*, beganne in *Anaximander*, and ended in *Theophrastus*. And the other kind called *Italica*, beganne in *Pythagoras*, and ended in the *Epicure*.

¶ Of the the three partes of philosophy.

¶ The y. Chapter.

Philo-

The first booke.

Philosophy is sorted into thre parties
Phisicke, Ethike, and Dialectike. The
office of Phisicke is, to discerne and
iudge of the world, and of such thinges
as are therein: It is the part of Ethike to
treat of life & maners: and it is the duitie of
Dialectike, that is Logike, to make reasons
to proue and improue, both phisike & also
Ethike, which is morall Philosophie.

Nowe as for Phisike, althoughe it altogether
be not from our purpose, for why, it conserueth
the body in helth, without which morall
wisedomme auayleth little: yet because
it is more then we may accomplishe, shall
be omitted, & suche as therein haue delight,
(which all ought to haue, that loue their
bodily health) may reade Galene, Hippocra-
tes, Aristotle, and other such, which thereof
intreate pleintiffully, absolutely, & perfectly
Logike also, because our matter is so plain
that experience daylye proueth it, shal not
greatly neede for our purpose, which desire
rather to be plaine and well vnderstanded,
then either with Logike or Rethorike, to
dispute and garnishe our matter. But mo-
rall Philosophie, which is the knowlege of
preceptes of all honest maners, which reason
acknowledge to belong and appertaine to
mans

mans nature (as the thinges in which wee differ from other beasts) & also is necessary for the comly gouernance of mans life shal here be spoken of: not reasoned to the trial but simply & rudely declared: yet so y^e suche as therein delite, although not fullye satisfied, shal not bee vtterlye deceiued of their purpose.

¶ Of the beginning of Moral philosophy. ca. iiii.

Necessitie as I iudge (& that not wout cause) was the firste synder oute of Moral Philosophy: and experience which is a trustye teacher, was the first master therof, and taught such as gaue diligence to marke and consider thinges, to teache & instruct other therein. And because Socrates in a maner despylinge the other twoe kindes of Philosophye, added thys as the thirde, and taught it moze then anye of the rest, therefore (because menne muste be the beginners of mens matters) I assent wth Laertius, to call hym the firste beginner thereof. For although euen among the Atheniens, the Sages, as Thales, & Solon, bothe spake and wrote of lyke matter before him, yet because he so earnestly embraced it, and equallye placed it wth the

The first booke.

the other twaine, he deserueth wel the glo-
rye of the first beginner therof & although
he wrote it not in bookes (for which as hym
thought he had a lawfull excuse, or rather
a good cause) yet his disciple Plato hathe
written suche thinges of hys teachinge, as
fewe so fully wrote of before: whiche was
as it is euident, manye yeres before Iesus
the sonne of Synaghe, whose worke wee
(for the puritie of the doctrine therein con-
tained) reuerence and honour, which as he
himselfe calleth it, is a booke of Morall wis-
dome, though full of diuinitie, as are also
manye of Platoes workes, as witnesse the
sainte Augustine. And therefore because
Socrates was before Iesus Synaghe, I re-
ferre the innuencion, I should say the begin-
ning, therof vnto hym. As for Salomons
workes are more diuine then morall, and
therefore I rather worship in hym the diu-
nitye, then ascribe the beginning of morall
Philosophye: wysching all men, and exhort-
ing them both to learne & to follow, those
so diuine and holy counsailes, vttered by
him in his booke of Proverbes.

Of the kindes of teaching of Morall
philosophie.
cap. iiii.

All that haue witten of **Mo**zall **Phi**-
losophy, haue for the most part taught
it, eyther by p^{re}ceptes, counsailes &
lawes, or els by **P**rouerbes and **S**em-
blables. For whiche cause it may well bee
deuyded into thre kindes: of whiche the
fyrst is by counselles, lawes, and p^{re}ceptes:
of which **L**icurgus, **S**olon, **I**socrates, **C**a-
to, and other moze, haue witten muche,
counseiling and admonishing men to ver-
tue by **P**receptes, and by their lawes frai-
yng them from vice.

The second kynd of teaching, is by **p**ro-
uerbes & **A**dages: which kinde, of **Phi**loso-
phers most commonly is vsed, in which they
shew the contraries of thinges, preferring
alway the best: declaring thereby bothe the
profites of vertue, & the inconueniences of
vices, that we considering bothe, may em-
brace the good & eschewe the evil.

The thirde kind is by **P**arables, exam-
ples, and **S**emblables. Wherein by ea-
sye and familiar trutthes, harde thynges,
and moze out of vse are declared, that by
the one, the other maye be better perceiued
and bozne in mynde: whiche waye oure
Sauour **C**hrist him selfe, when he taughte
the grosse **J**ewes anye diuine thing, mooste
com-

The first booke.

commonlye used Parables, Semblables, and examples, (though differinge in somewhat) drawe all to one ende, and are therefore of one kinde. The which kynd Clope most of all used, alluding and bzinging on reasonable thinges to teache and instructe men, in graue and weightie matters.

¶ The lyues and aunsweres,
and first of Aristotle.

The v. Chapter.



Aristotle, the sonne of Nichomache, a Stargerite, was well beloued of Amintas, king of Macedon, both for his learning and also for his wisdom. He was Platons disciple, & passed farre all the rest of his felowes: hee had a small voice, small legges, and small eyes: he would go richely apparailled wth rings, and chaines, minionly rounded and shauen. He had a sonne called Nichomach, by a Leman. Hee was so well learned, that Phillip king of Macedonie sent for hym to teach his sonne Alexander, who because he reprobued him so much, caused him to dye.
But

But Apolodorus saith y he came to Athens againe: & kept the Schooles there, and died when he was lxxij. yere olde. He was an excellent good phisicion, & wrote therof many goodly woorkes. He vsed to wash himself in a Basen of hoate oyle, & to cary a Bladder full of hoate oyle to his stomake: He vsed al so when he slept, to holde a ball of Brasse in his hand, w a pan vnder his bedde side, that when it fel it might wake him. Being asked what bauntage a man might geat by lping: he answered, to be vnbeleued when he telleth truth. Manye times when he inueyed againste the Atheniens, he woulde saye that they had found out bothe fruytes and lawes, but knewe howe to vse neither of them. He woulde saye that the rootes of liberall sciences were bytter, but the fruits very sweet. It was tolde him that one rayled on him, to which he answered: when I am away let him beate me to. Being asked how much the learned differed from y ignorant, hee answered: As muche as the quick differ fro the dead. He would say that learning in prosperitie, was a garnishing: & in aduersitie, a refuge. To one y boasted that he was a citizen of a noble city, he said boast not of that, but see that thou bee woorthy

The first booke.

thy to be of such a noble citie. Being asked what was friendship, hee sayde: one soule dwelling in manye bodyes. Being asked what he got by philosophye, hee sayde: I can do that vnbidden, which some can scarce do compelled by the lawe. Being rayled on to his face, and not regarding, and the rayler asking him whither he had touched him or no, hee saide: Good lord I mynded thee not yet. Being reprooued because he gaue wages to one that was scarce honeste, hee saide I geene it to the man & not to his manners. Thus & suche like he spake and wzot manye goodly bookes, of whiche wee haue (thought not the one half) yet so much as in our age is thought sufficient for one man to haue knowen & wzitten, out of whiche, his most pithy prouerbes for our purpose shall bee added in place most conuenient.

¶ Of Anacharsis.

¶ The. vi. Chapter.

A Nacharsis the Scithian, was ysonne of Onurus, brother to Caduidus kinge of Scithia. But his mother was a Grecian. By reason wherof he was learned in bothe the languages, & wzote muche bothe of the
Sci-

Scythians & Grecians laws, & also of warres & martiall affaires. Socrates sayeth that hee was at Athens in the. xlvj. Olympiade vnder the Prince Cucerates. And Hermippus sayeth y he went to Solons house and when hee was at his gate, desired one of the house to tell Solon that Anacharsis was without, whose desired greatlye yf hee might, to be his guest, & haue his acquaintance. When the seruante hadde tolde Solon hys message, hee sent hym woorde agayne, that hee made guests of his owne countreye folkes: whiche when Anacharsis hearde, hee went in boldelye and sayde: Nowe am I in my countreye. And when Solon sawe hys wytte and wysedome, he admytted hym not onelye for a gueste, but also for a principall frende. Hee had thys one goodly sayinge, woorthy to be noted. The vyne bryngethe forth the thre grapes: the firste of pleasure, the seconde of drunkennesse, and the thirde of sorowe. Being asked what should cause a manne moste to be sober, he sayd: to beholde, see, & remember the fylthy beastlines of dronkards. Being on a time in a shyp after that he knewe yt was but fower inches thicke, hee sayde y they were nigh death that sayled. Being

The first booke

asked what ship was moſte ſure: that (quod he) that cometh ſafe to the haven. When he was demaunded whether there were moe dead then alīue, he asked in whiche ſide hee ſhould compt mariners. Being vpbzaied of a man of Athens, becauſe he was a Scythian: in deede (quod he) my countrey is a reproche to me, but thou art a reproche to thy countrey. To one that asked him if a wyſe man might mary a wife, he ſayd: what thinkeſt thou that I am? And when the other affirmed that he was a wiſe mā: well (quod he) I haue married a wife. When hee was reproued of fearefulnes, he ſaid y his fearefulnes cauſed him to abſtain from ſinne. To a woman y ſaid he was foule & ill fauoured, he ſaid, thou art ſo foule & filthy a mirrour, y my beuoty cannot be ſene in thee. When it was asked him why wiſe menne wou!de ask counſel, he aūſwered, ſoz feare of mingling theire willes with their wittes. To a paynter that was become a Phyſicion, hee ſaide: The faultes that thou madeſt befoze in thy woozkes, might ſoone be eſpyed: but them that thou makeſt now are hidden vnder the earthe: ſoz dead mens diſeaſes are buried with them. Becing asked what was both good & euil to a man, hee aunſwered:
the

the tongue. He would say y^e y^e market was a place appointed for me to deceiue in, & to apply theſelues to auarice. To a yong man y^e was his geaſt, whiche ſlaundered him, he ſaid: wel yōg mā if while thou art yōg thou caſt not ſuffer wine, when thou art olde, y^e muſt be content with water. Hee was the firſt (as ſome thinke) that inuented the anker. He was long time wyth Solon, and thence returned into his owne countrey, & there entēding to chaunge their lawes, & to haue eſtabliſhed the Grecians lawes, was ſlaine of his brother with a ſhaft, as he rode on huntinge, and when he felt his deathes wound, he ſayde: I haue bene preſerued in Grecia by wiſedome and learninge: but at home and in my countrey, I periſh thzough enuy. Some wryte y^e he was ſlaine, while he was ſacrifiſing after the maner of the Grecians. The reſt of his ſayings ſhall bee ſpoken of in their places.

¶ Of Antisthenes.
¶ The. viij. Chapter.

Antisthenes the ſonne of Antisthenes was borne at Athens, & was diſciple to Gorgias the Oraour, of whom
 C. ij. he lear-

The first booke

he learned to pleade: & from hym he went to Socrates, of whom he learned wisdom and morall philosophy. To a yong mā that would be his scholer, which asked what he needed to his learninge, hee answered: a newe booke and a new wit. When it was tolde hym that Plato spake euill of hym, hee sayde: it is kingly to be euill spoken of, whan a man doth well. He would saye that it were better for a man in his necessity, to fal among rauens, then among flatterers: for rauens will eat none but dead folkes, but flatterers wil eat men being alieue. He would say y^e citie; must needes decay, wher good men were not knowen from the bad. Being praised of euil men, he said: I feare me that I haue done some euil. He woulde say y^e it was a great ouersight, sithens they purged their wheat from Darnel, & their warres of cowardly souldiours, that they purged not their common weale from enuious people. Being asked of a man what was best to learne, he sayd, to vnlearne the euill that thou hast learned. Hee alwayes tooke Plato for proud, disdainous, & hyghe minded: in so much y^e when he met him at a triūph wheras ther were many goodly & courageous neighig hoxses, he said: O plato, y^e woul

of liues and aunsweres. fo. 18
wouldest haue made a goodlye horse. Hee
wrote many goodly booke, and spake ma-
ny proper and pithye sentences, which shal
be spoken of hereafter. Hee dyed of a disease
when he was very olde. It is sayde y when
he was sicke, Diogenes came to visit hym,
hauing a blade by his side: & when he sayde,
who shal ridde me from my disease? Dioge-
nes shewing him his sword, sayd: this same
shal, to which Antisthenes saide, I spake of
my grief & not of my life. Ther were mo of
this name, but he lieth buried at Athens.

¶ Of Anaxagoras.
The viij. Chapter.



Anaxagoras was an erceding well
learned manne, and came of a
good stocke: hys fathers name
was Cubulus. Hee was verpe
witty in philosophy, & wrot muche there-
of. Hee was of a noble courage and verpe
liberal: For why, hee gaue alwaye all hys
patrimony: And when his frendes repro-
ued him therefoze, and sayde that he tooke
no care for his goods: what neede I (quod
hee) syth ye take care therefoze: At laste he
went fro thē, & gaue al his mind altogether
C.ij. to the

The first booke.

to y study of Philosophy, regarding nether
the common weale, nor yet his owne profit
insomuche y when one asked him if he re-
garded not his countrey: he answered yes,
y chiefeſt thing I care for, is my countrey:
pointing with his finger, towarde the hea-
uen. Hee was in Terres time, & beganne to
treate of Philosophy at Athens (as sayeth
Valerius) when he was but .xx. yere olde, &
lariet ther. xxx. yeres. He saide y y Sunne
was made of burning Iron, & y ther were
mountaines & valleries in the Moone. Some
said y he tolde befoze of a stone y fell from
heauen into y floud Egis. To one y asked
hym yf y mountaines *Lampsaceni* shoulde
euer be part of the Sea: ycs (quod he) if the
time faile not, Being asked for what intēt
he was bozn, he said, to behold the heauen,
the Sunne, & Moone. To a mā y was very
pensive & heauy, because he should die in a
straunge countrey, hee sayde: bee of good
cheere friend, for the way that goeth down
to hell, is euerye where. Syleneus writeth
that in Prynce Dinitus time, there fell a
stone from heauen, and that Anaxagoras
there thorough helde oppynion that hea-
uen was made of stones, and y but for the
great compasse of the buildinge, it woulde
sodaynly

of liues and aunsweres. fo. 19

sodainly fall. Dotion sayeth that he was accused for this and suche like matters, and lost muche of his goods therfore, and was banished. But other wyte that Lucidides accused him of treason, and beinge absent, was therfore condemned, at whiche time also his childre died. And when it was tolde him howe hee was condemned, and his children dead, as touching his condemnation, he sayde: nature hath geuen lyke sentence both of my condemners and me. And as touching my children, hee sayde: I know that I begot mortall creatures. Nevertheless after ward he was saued by pericles, & departed from Athens vnto Lapsacum: and being, xij. yeres old, died there. Being asked of the citie, if he woulde haue any thing done for him: he willed that the same moneth in whiche hee dyed, the children of the towne shoulde yere ly play: and that they shoulde keepe that custome for euer. Which graunted, they buried him honourably, & set vp a goodly Epitaphe vpon his tombe. His goodly sayings shalbe spoken of in their places.

¶ Of Archelaus.

¶ The. iij. Chapter.

C. iij.

Archelaus

The first booke.



Archelans the sonne of Scythus (as
sayeth Appollodorus) was a
good Philosopher, and very stu-
dious in Platoes woorkes. Hee
was firste an hearer of Antilochus, a Ma-
thematicke, and after ward of Theophras-
tus. Hee was a very wyttie fellowe and of
a prompt spirite, and grave in communica-
cion, and muche exercised in wytyng, and
gaue his munde to Poetrie. Hee delighted
so much in Homer, that euery night befoze
he slept, he would reade somewhat in hym.
He learned Geometry of Hipponicus, and
was thereto so dull, & yet so well learned in
the craft, that he would say y^e Geometrye
fel into his mouth as he gaped. Hearing mē
singing Peters that he had made, il fauou-
redly, he kicked them on the sides, saying:
yee breake mine, and I will breake yours.
Being called to a sick mā, perceiuing that
he was sicke for thought & lack of rycheffe,
he conueyed vnder his pillow a sack ful of
moneye, whiche he finding was so iolous,
that he recovered streight waies. When he
was bid to solute a riddle at a banquet, hee
said y^e the chieffest pointe of wisdomē was,
to knowe to what purpose eche tyme was
meetest. To him that asked him why many
scholers

of liues and aunswers. Fol. 20

scholers of euery sect became Epicures, but none of the Epicures became of other sectes, he sayd: because that cockes were made of men, but neuer men of cockes, or as some saye, capons bee made of cockes, but neuer cockes of capons. Beeing reproued because hee challenged not a yong man, whom hee hadde right to, he excused him properly, saying: It is not possible to drawe softe cheese with an hooke. Beeing asked what man was mooste in trouble, thoughte and care, he sayde: He that desireth most to be at quyet and reste. Beeing asked whether it were better to marie a faire woman or a foule, he aunswered, if thou mary a faul one, thou shalt haue grieve to her: but if thou take a faire one, shee shall make thee cuckold. He called olde age the hauen of al tribulations. He saide it was a great euill not to bee able to suffer euill. To an enuious man, whyche was very sorowfull, he sayde: I knowe not wel, whether euill haue chauced to thee, or good to another: signyfying thereby, that enuious men are as sorowfull for others prosperity, as for their owne aduersity. As he sailed amōg theeuers by chaunce, they met wth ships of true folke, which y^e theeuers espying said, we may chaunce to dy if we be knowen

The first booke.

men, and so may I (quod he) if wee bee not knowe. These & such like answers he gaue & died at Athens, when he was. 80. yeare olde, being ouercom with much wine. And was reputed moze among the Athenyens, than any other of the Philosophers. His pithy prouerbes shalbe spoken of hereafter.

¶ Of Aristippus.

¶ The .i. Chapter.

Aristippus (as sayethe Eschynes) came to Athens, to here Socrates, whose excellent wisdom was spoken of euery where. But when Socrates was dead hee flattered Dionisius, and became a courtier. Hee was a merye wytted fellowe, & coulde foume himselfe meete to all times & places, in so muche that Diogenes called hym the kinges hound. When he on a time had espied Diogenes gathering of herbes, and making potage, he saide: if thou Diogenes couldest flatter Dionise, thou shouldest not neede to make wooztes, to whom Diogenes saide, if thou also couldest bee content to eate and gather wooztes, thou shouldest not neede to flatter Dionise. When one made his boist that he had learned muche he said

of liues and aunswers. [Fol. 21

he said y learning consisted not in y greatnes, but in the goodnes. To one that made great brags of his swimming, he said: arte thou not ashamed to boast of this which e- uery Dolphin can do? Being reproued because he hired a Rhetoricien to pleade hys cause he sayde: when I make a banquet I vse to hie a cooke. The his seruāt which iourned w him was tired w y weight of y money which he caried, he sayd, that which is to heauye cast oute, and that whiche thou canst, carye. Byon sayeth, that as he sailed perceyuing that he was in a Pirates ship, hee tooke his moneye and compted it, and than (as agaynst his will) let it fall oute of his hand into the Sea, & moorned for it outwardly, but said inwardly to himself, it is better y this be lost of me, than I be losse for this. Dionisius commaunded that al hys seruautes shoulde daunce in purple robes, whiche Plato woulde not doe, saying, I wil not put on a womans garment. But Aristippus did, & when he began to daunce, he saide, in drunken feates the sober offend not. It chaunced that hee sued to Dionisius for a frende of his, and being denied fell downe before his feete, and when hee was reproued therfore, hee sayde: I am not in
the

The first booke.

the faulte, but Dionisius, whiche hathe eares in his feete. Thys, and manye like answers hee gaue, whiche whoe so lysteth to reade maye looke in the Apothegmes of Erasmus, where he shall find ynough: which because it appertaineth not greatly to oure purpose we wyll omit, and entreate of hys good precepts & prouerbes in 2 places there to appointed.

¶ Of Agesilaus. ¶ The .xi. Chapter.

Agesilaus (surnamed the greate) was the sixte kyng of the Lacedemonyans. He was a notable prince of excellent vertue euen from his childhood, as in trueth, iustice, temperaunce, noble courage, liberalitie, and continency. Wherfoze he was so much honoured, and prospered so well, that he subdued to the Lacedemonyans, innumerable cities and countreys in Asia and Grece. Of whose wisdom and prowes, remayneth yet many remembraunces. And returning on a certaine time from Egypt by a sodaine tempest, beeing dzyuen vpon the coast of Libia, died, when he was fower score and fower yeares of age.

Alexander Seuerus, sometyme Empe-
rour of Roome, was a Syrian borne
in y^e city of Arcene, his fathers name
was Marius, whose was lyneallye
descended from y^e noble house of Metellus
a Romaine, called Metellus the vertuous.
His mothers name was Mammea, he reig-
ned thirteene yeares. Hee was vertuous,
wyle, gentle, lyberall, sincere, and to noe
manne hurtfull. Hee was of bysage faire,
and well p^{ro}porcioned in bedye, large and
goodlye of personage, and therewith was
strong and durable to sustaine paines, as he
that knewe his owne strength, and in the
preseruing thereof was not founde negly-
gent, Thereto he was amiable & towarde
every man gentle, & easy to bee spoken to,
By the diligence of his good parentes, hee
was ever from his infancy, brought vp in
the study of good letters, and al maner ho-
nest learning, aswel Martial as Ciuil. Hee
reuerenced learned mē greatly. And did no-
thing in y^e common weale w^out y^e assistance
of wise & learned counsaillors. He was at y^e
last wickedly slaine & his mother Mammea
by one

by one Marminus, who he of a Pulestor,
had aduanced to high dignities.

¶ Of Alexander the great.

¶ The. xij. Chapter.

Alexander (surnamed the greate) was the
sonne of Phillip kyng of Macedonye.
In his youth hee was instructed by Aristotle
in learning. He was fortunate in al his
desires. He was of a valyaunt & stout cou-
rage. For being but twenty yeares of age,
hee vndertooke the enterpryse to conquere
all the whole worlde by a certayne armie
of menne prepared of his father Phillip,
which was of xxxij. M. footemen, and. iij.
M. v. C. horsemen hauing no captaine vn-
der the age of thzee score yeares. And so en-
terprised with most valiaunt courage, & did
set vpon the whole worlde, and had alwaye
the victorie of his enemies. Hee reigned. xij
yeares. And retourninge homeward from
the warres (in the mydd of his glory) at the
cite of Babilon he ended his lyfe.

¶ Of Ambrose.

¶ The. xij. Chapter.

Ambrose

Ambrose was a Romain bozne of a right
auncient & noble house. And was some-
time consull of Roome. Hce was a man of
greate fame. And of suche holynesse, suche
gentlenesse, and of such excellent wisdom,
that not onelye in hys lyfe tyme, but also
after his death he was had in great honoz,
though out all the worlde.

¶ Of Augustus Cesar.

¶ The.xv. Chapter.

Augustus was the seconde Emperour of
Roome: whose as soone as hee hearde of
the deathe of his vncle Julius, hee hasted
from Appollonia to Roome, to possesse his
inheritaunce and to reuenge the deathe of
Cesar. Hce reigned sixe and fiftie yeaeres,
and ended his life at Nola, and was buried
at Roome in the felde of Martius: whose
deathe the Senate (for hys vertue, wylde-
dome, and worthynesse,) dyd so lament,
that they sayde that they woulde eyther he
had not ben bozne, or els being bozne, that
he had not dyed.

¶ Of Byas Prienneus.

¶ The.xvi. Chapter.

Byas

The first booke.

Byas Prienneus (as sayethe Dyogenes) was bozne in Priena. His fathers name was Teutamius. Satirus appointeth hym the first of the seven sages. And manye geasse that hee was very riche. Phanodicus writeth that he redeemed manye wenches of Messena, whiche were captiues, and brought them vp as his owne daughters, and after wardes geuyng them dowries, sent them home agayne to their countrey, vnto theire frendes. Not longe after, certaine fishers found a golden trestle or triuete, on which was written, *Sapienti*, that is to say: Geue this to a wise man. Which when the forenamed wenches fathers heard of, they said: Byas was a wise man, and sent it him: but when hee sawe it, he saide Appollo was a wise man, and that he had sent it him. We finde that when his countrey Priena was besieged of Aliattes he fed two Oxen for the nonce, in so much that they were exceeding fat, and droue the forth into his enemies tentes, which when Aliattes sawe, he was amased, thinking by the fatnes of them, that theye had hadde great plenty of all thinges. And therefore mynding to ariise y^e siege, he set a messenger into the citie, to search y^e trueth. And when

Byas

Byas perceiued the kings entent he made
 many great heapes of sande to bee couered
 with wheate, and shewed them to the mes-
 senger: which when the king knewe, thyn-
 king that they had great pleintie of vitaille
 made peace with them, & sent commaundes
 ment to Byas to come vnto him, to which
 Byas aunswered: I commaunded the king
 to eat onyons & to weepe. Hee wrote aboute
 ii. M. verses. Beinge asked what was diffi-
 cil: he said, to take in good worth aduersitye
 after prosperity. On a tyme he sailed among
 wycked men, and when the ship was sore
 shaken with great tempest, and those wic-
 ked men called vpon god, peace (quod hee)
 least hee see you sailing from hence. To a
 wicked man y asked him what was good-
 nes, he gaue no aunswere. And when he as-
 ked why he aunswered him not, he said, be-
 cause thou enquirest of that, whiche pertey-
 neth not to thee. He woulde say that he had
 rather bee iudge among his enemies, then
 among his frendes: for of his enemies he
 should make one his frend, but among hys
 frendes he should make one his foe. Bee-
 yng asked in what deede a manne reioysed
 most, he aunswered when he gaineth. Hee
 was a good Oratour, & when he was very

The first booke.

olde, as he pleaded a cause for one of his friends, after hee had doone his oracion, being weary and fainte with speaking, hee rested his head in his Nephewes lap, which was his daughters sonne, & when his aduersaries began a fresh & had finished, & the iudges had geuen their sentence on his side, whose part Byas tooke, as sone as y^e iudgement was ended, he was found dead in his Nephewes bosome, which buried him worthely. And the Citizens of Priena, dedicated a chapel to him: whiche is called *Teutonium*. He would say alway the greater parte are euil. The rest of his sayings shal be spoken of in their places.

¶ Of Chilo the Lacedemonian. cap. xvii.

CHilo the sonne of Damagetus, was borne in *Lacedemonia*. Hee wrote many verses, and held an oppinion that manne by reason myght comprehend the foreknowledge of things to come, by the might and power of his manhode. There were in his time (as saith *Socrates* and *Pamphilia*) diuers offyces, of which one was most noble, and the officers called *Ephori*, which were kinges felowes
Wherefore

Wherefore his brother beeing angrie because he would not take that office, sith hee himselfe had beene in it before: O brother (p he) I can suffer wrong, and so canst not thou. This man as Herodotus wryteth in his first booke of his histories, seeing on a time Hipocrates sacrifice and vessels in Olimpo, to burne without helpe of fier, counsailed him either to liue chaste, or if he were married to put away his wyfe, and sleigh his children. Some say that when Esop (which was in his time) asked him what Jupiter did, he answered: he mekeneth the mighty and exalteth the lowly. Being demaunded wherein the learned dyffered from the ignorant, he answered: in their good hope. To him y asked what was hard, hee sayde: to kepe close secret counsaile, to kepe a man from idleness, and to suffer wrong. He liued so wel, that when hee was olde, hee sayde that he neuer in his life, to hys knowledge had done any euill saue that on a time whē hee should haue beene iudge amonge hys frendes, and would do nothing contrarie to the lawe, hee perswaded one to appeale frō him to some other iudge, that therby he might both kepe y law, & also his frēd. The Greekes reioysed in him much, because he

The first booke.

prophecied of *Cythera*, an Ilande of *Laconia*. For when he had well aduised both the nature & situation thereof: wolde to God (quod hee) that either this Iland had neuer beene, or els that it hadde bene drowned as soone as it was scene: A woorthy & Prophecy saying. For *Demaratus* fleeing fro *Lacedemonia*, couceled *Perres* to kepe a navy of Shippes in that Iland. And surely if he perswaded him therto, he should haue got gret riches by *Grecia*. And afterwarde *Piceas* (after he had warred at *Deloponesus*) ouer came the place, & made it a refuge for the men of *Athens*, & afflicted soze the *Lacedemonians*. He was brieft in communicacyon, in somuch that brieft speakinge was of his name called *Chilonia*. He was about 5 li. *Olimpiade*. In which time *Cleopus* y *Orator* was in his flower, whiche was in the yere from the worldes creacion. 4624. hee died at *Misa*, saith *Hirmisspus*, whyle hee kyssed his sonne that was crowned in *Olimpia*, being ouercome both with ioy and also with age. The rest of his sayings shall be spoken of in their places.

¶ Of *Cicero*.

Cap. xviii.

Marcus

M *Arcus Tullius Cicero*, was sometyne
 Consull of Rome: whose dyuine
 eloquens, aboundaunt learninge,
 sharpnes of wit, dexterity in artes,
 & moste ardent loue towarde the common
 weale of his countrey, cannot be sufficient
 ly expressed by no mortall mans tongue oz
 penne. His auncesters were named Cicero
 nes, because that Tullius Appius a noble
 king of Moiss, and one of the progeny, had
 on his nose a marke like a Chiche, which is
 a kind of pulse called Cicer.

¶ *Of Crates Thebanus.* ca. xix.

The Thebane Crates Abscondus
 sonne, was one of Dyogenes ex-
 cellente scholars. For as Antisthe-
 nes sayethe, when hee saw Spoz-
 culaphus in a certaine tragedye holdinge a
 carying basked, he fell straughte to the secte
 of the Cinikes and became Diogenes scho-
 ler, and being a noble manne he sold away
 his enheritaunce, and the money which hee
 made therof (whiche was aboue two hun-
 dred of talents, of our money) hee deuyled
 amonge the Citizens. And contynued so
 constantlye in hys philosophye, that Phy-
 D.ij. lemon

The first booke.

lemon saith thus of him in a comedye.

*Estate crassum vestiebat pallium,
Sed hyeme pannum vt temperans esset.*

Which may be saide in Englishe thus.

In Somer time he ware his garment thick
But thin in Winter y he might be sober.

Diocles saith y Diogenes periwaded him
to forsake all his goods, & to cast his money
into the Sea. And when diuers of his kin-
red came to him, endeuoring to dissuade &
wdraw him from his purpose, he beat them
awaye with his staffe, & would not bee per-
swaded. Demetrius Magnesium sayeth that
he deliuered a stocke of money to a frend of
hys vppon this condicion, that if it shoulde
happen hys childzen to be fooles, hee should
deliuer it vnto the: but if they became lear-
ned & Philosophers, then to distribute it to
the comon people, because (as he sayde) Phi-
losophers needed nothing. He despised so
muche all vaine glorie of apparell that (as Ze-
no saith) he sowed a sheeps skin vpon hys
cloke, to make it y more vncomely. So little
he regarded daintie fare, that when Deme-
trius Phalerius sent him bread & wine, hee
chid w him saying: would god y fountains
would also yelde bread. Whereby it appea-
reth y he drank water. He bridled so much

his other affections specially anger, y when
 Richodome a minstrel had stroke him on
 the face, he ware a paper on his forehead o-
 uer the wound, wherein he wrote, this did
 Richodome. He would for the nonce rayle
 & scould with harlots, to enure him selfe to
 suffer al reproches. Hee was so euil fauou-
 red & filthy wal, y when soeuer he exercised
 himselfe, he was scorned at, wherefore hol-
 ding vp his hāds, he vsed to say to himselfe,
 Hope wel Crates for thy eies sake and the
 rest of thy body, for thou shalt by and by see
 these scorners taken with some disease, and
 shalt heare them saye that thou art happy,
 blamyng them selues for their own folly.
 When king Alexander asked him whether
 he would haue him to restore and redyfy
 Thebes his natie countrey: what needeth
 that (quod he) for peraduenture another A-
 lerander, shal plucke it downe againe. As
 for my countrey (quod he) which is pouerty
 and dispising of glozy, neede noe reparacy-
 on, but is so wel and strongie buylte that
 fortune can haue noe power agaynst it.
 For I am a Citizen of the spite that mienne
 beare to Diogenes, which needeth feare no
 treason. This city he describeth properly in
 these verses.

The first booke.

Translated out of Greeke.

Est quædam medio constructa vrbs (Mantica) fastu
Pulchra quidem est, pinguis, circumflua, rebus egenas
Quam nullus parasitus adit, solidusue penetrat,
Deditus aut quisquam damnosis ganeo scortis:
Allia sed panes, ficius profer, qz lupines,
Non pro gloriola capiunt aut fordibus arma.

Which verses maye thus bee Englished.

There is a certaine Citie faire
Staffe-waletton by name,
Which stands built in the very midgs
of pride most high of fame:

Goodly it is fertile and fat,
and flowing rounde about,
Yet of most daintie thinges it is
but bare and poore no doubt.

To it there comes no Parasite,
none such fond glosing wight,
none such as harmefull harlots haunts,
and lyes in lewd delight.

Garlike it hath and household breade,
and such plaine simple chere,
With holsome fowres and such like thinges
that are not bought so deere.

The folke therein lue all in peace,
to warre they list not farre:
for glory haue, nor yet for mucke,
that breeds naught els but care

He was marvellous hote and sharpe in
reproving of vices, and thereby gotte hym
this byname Durexanites, as wee mighte
say, master controller. For he woulde goe
into euery mans house, and plaine ye dys-
proue what so euer hee mistaketh. Hee pres-
cribed

cribed this dietarpe or daylye wages folowynge, to shewe howe preposterously al thinges were regarded. Seeue thy cooke ten pound, thy phisicion a grote, thy flatterer fīue talentes, thy counsayloure smoke, thy harlot one talent, thy Phylosopher a dandiprat. To one that asked him what remedy were to quench loue, he made this aunswere. Hunger swageth loue, and so also doth time, but if thou bee not able to vse any of these, take an halter. Hee woulde say: men oughte to studie Philosophye so long, til they perceiued captaines of armies to be Assedziuers. Hee liued so long that he was crooked for very age. And then seing himselfe drawe nere his ende, he looked on himselfe and said thus.

*Vadis nunc optime curue,
Vadis ad Orci edes, longa gibbose senecta.*

¶ That is.

Now goest thou hence good crooked swight,
to dwell with Plate for aye:
With bunched backe ycrookt for age,
groueling thou goest thy waye.

¶ Of Diogenes.

cap. xx.

Diogenes, as saye the Dyocles, was bozne in a towne called Cinope, bys father

The first booke.

father being called Zecius Mensar, whose being imprisoned for counterfeitinge their copn, Diogenes which was of counsel with him fled, & came to Athens where hee met wth Antisthenes: who vnwillinge to receiue him (for why he neuer would teache anye) hee ouercame with his perseuerance. And when his master on a time tooke vp a staffe to beat him, he put vnder his head, sayinge: strike, for thy staffe is not able to dzyue mee away so long as thou canst teach me enght. He liued simply as one that was out of hys countrey, & comforted himselfe much with beholding the litle mouse, which neither de fired y^e chāber, nor feared the dark, nor was desirous more of one meat then of another: whose nature as nigh as he could hee followed. He ware a double cloke, & made him a bag, wherin he wrapped him when he slept & put therin his meat, & vsed one place for al purposes, both to eate to slepe, & to talke in. When he was diseased he went wth a staffe, which after ward he caried wth him alwayes, not onely in the city, but also in al other places. He wrote to one to make hym a cell, which because he taried long for, he tooke a barel or a tun & made that his house. When he had anye graue matter, hee woulde call
the

the people to heare him, whiche when they regarded not, he would sing pleasantly: to which when many resorted, he would say: to heare salishnesse ye run a pace, but to here any weightye matter ye scarce put fooz the your foote. Hee wondred at Grammarians which could thewe of other folks lewdnes, and neglected their owne. He reprovoued musitions because they tooke great care y their instrumentes should agre & their own manners agreed not. He rebuked the Mathematikes which behelde the Sunne, the Moone, & the Starres, and neglected the busynesse that lay befoze their fete. He taunted the oratours because theye studied to speake that was iust, & followed not the same in their liuing, hee dispraised the people which while they sacrificed & gaue thanks for their helth woulde make bankets which was againste their helth. Hee wondred that seruauntes could stand & see men eat, & snatched not away their meat. Being mocked because hee annoynted his fete with odors, and not his head, hee sayde the sauour goeth from the heade into the aire, but from the feete vp to the nose. Being asked what time a man should dine, he sayde, a riche man when he will, and a poore manne when hee maye.

When

The first booke.

When one had geuen him a blow vpon the
eare, he saide: I wist well I had lefte some
what vncouered. To yong laddes y stooode
about him, saying: wee wil beware y thou
bite vs not, hee sayde: tush feare not, for a
dog eateth not Beetes. On a fooles house
that had written, no euill shall enter here,
he wrote, where then shall the master of y
houle enter? When Alexander stooode be-
twene him & the sunne & bad him aske what
he would of him, he saide: I pray thee let the
Sunne shine vpon me. Whē he saw a wri-
ting set vpon a rietous mans house, signifi-
ing y the house was to be sold, he said to the
house, I thought so much, thou wouldst sur-
fit so long, til at last thou wouldst spue oute
thy master. Whē a mā y was very supersti-
cious sayde: I can cutte of thy head at one
stroke: yea (q he) but if I stand on thy lefte
side, I can make thee tremble. Being asked
what beast biteth sorest, he saide: of wild be-
astes a bachiter, & of tame a flaterer. Being
asked why gold loked so wā: because (q he)
it hath many lying in wait for it. As he be-
held a tree wheron many women were hā-
ged, he said: would god euery tree bare such
fruit. Whē he entred into a very smal town
called Pinda, which had mighty greate ga-
tes, hee

tes, he cried to y^e Citizens: ho sirs, shut your gates, y^e the towne run not out. Whē he saw one which had ben a weak waistler become a phisician: what (q^{ue} he) entēdest thou now to ouercom the which heretofore haue ouercome thee: When he beheld a whores childe casting stones among a great company, beware child (q^{ue} he) that thou hit not thye father. Beholding archers shooting, when one that could not skill should shoote, he ran to y^e mark saying: here wil I be for feare least he hit me. To one that asked him a foolyshe question, he gaue none aunswere, being asked why he held his peace, he sayde: Silence is the aunswere of foolyshe questions. Innumerable suche p^{re}tye aunsweres & taunts hee vsed, whiche who so listeth to here, shal find in the Apothegmes of Cras- mus, which is no lesse finely handled in the English, then in the latine: beside that it is also moze plaine & perfect. This Diogenes liued. 90. yeres, & died being bit of a dog as some wyte, other say that he stifled himself with long holding of his b^{re}eth. After whose death there was greate strife amonge hys scholars, who should haue his bodye to bury: neuerthelasse the strife was appeased by the elders, and theye buried hym by the gate

The first booke.

gate that leadeth to Zethnius, & made hym a faire tomb, & sett a pillar with a dog thereupon, and set thereto a goodly Epitaph. His goodly preceptes & prouerbes shall folow in their places.

Of Democritus.

cap. xxi.

Democritus was a right excellent & noble Philosopher. In his chldhood he learned of the wise men of Chaldea Astronomy, & their diuinity. He wet after that into Persie, to learne the arte of Geometry. After he returned into Athens: Where hee gaue his possessions & riches innumerable vnto y^e weale publique. onelye reseruing to him selfe a litle garden, where in he might at more libertie & with muche quietnes, searche out the secrets of nature. he wrote many wonderful & notable woorkes, concerning naturall Philosophy & phisike. And after he had liued. lxx. yeres he ended his life.

Of Demosthenes.

cap. xxii.

Demosthenes was the moste excellent Orateur among the Greekes, hee was
firste

first the discipie of Plato. After that he folow-
wed Cubulides an oratour & vsed such won-
derful diligence & laboꝝ to attaine to the per-
fection of eloquence, that where he hadde a
great impediment in his pronounciacion, he
by putting into his mouth small stones & en-
forcing to speak treatably, attained at y last
to most perfect fourme of speaking.

¶ *Ennius.*

cap. xxiii.

Ennius an aunciente Latine Poet,
was boꝝne at Tarentum, a cytye
in the realme of Naples. And as
some suppose in a towne called Abu-
dy in Italye, and was brought to the citye
of Rome by Cato the Censour. For his
lerning, & most honest condicions, hee was
entierly beloued of Affricā. In consideraciō
wherof, he caused his image to be set on his
Sepulchꝛe. He made many bookes in sun-
dry kindes of verses, but the stile that he v-
sed was something aunciēt, rude & homely.
Yet not withstanding, they contained very
graue & substantial sentences of great wise-
dome. He died also at the age of lxx. yeres.

¶ *Galenus.*

cap. xxiiii.

Galenus

The first booke.

Galenus a noble Physician, bozne in Parganio, was the sonne of one Picon a great Geometrician. He excelled al other (bothe befoze & since hys time) in the arte of Physick. In somuche, as in his ministracion, counsaile oz doctrine, he neuer at any time sustained reproche. Also liuing as some do write an hundred & ten yerres (after he passed the age of xviij. yerres untill the time of his death) hee was neuer bered with any sicknes excepte the grudge of a feuer of one daye (as he saith in hys woorkes *De sanitate tuenda*) and that happened only by to much laboꝝ. Hee flourished in the time of the Empeꝝoꝝ Marcus Commodus & Pertinax, & died only foꝝ feeblenes of age, after Christes Incarnation. About C. lxx. yerres.

¶ Of Hermes, cap. 25.

Hermes, otherwise called *Mercurius Trismegistus*, is not only the most excellent of the Philosophers, but also the most auncient, whose life because it is not wholly set foꝝth, noꝝ al agreeing in y^e which is set foꝝth, & therefore geuing credit to y^e most true wꝛiters, it shalbe set foꝝth, as theye

they amonge the by pieces haue p^{re}serued
it. Of whome Saint Augustine the woo^r
shipfull Docto^r sayeth: Atlas the Astrolo^g
gian & brother of Prometheus & phisition,
flourished and was highly accepted the same
time in which Moyses was bo^rne, whiche
Atlas was graundefather by the mothers
side, to Mercurius the elder, whose Pe^r
p^hew was this Mercurius Trismegistus,
whiche in the Egiptian tongue is called
Hermes. Howbeit some whiche write of
him, hold opiniō that he was Enoch, which
as they say, signifieth the same in Heb^rew,
that Hermes doth in the Egiptian tongue.
And so make him in the seventh degree frō
Adā, reconing after this sorte. Adam begat
Seth the father of Enos, the father of Caiⁿ
nan, the father of Melaelael, the father of
Matufale, the father of Jareth, which is the
father of Enoch: which opinion (althoughe
it be not to be vtterly reiected) yet it is not
sufficiēt without p^{ro}ofe to be beleued. For
Enoch whom they take fo^r Hermes, was
befo^re Noes flud, in whiche all the wo^rkes
whiche were written, if theye hadde at that
time any vse of letters, were drowned, but
the wo^rkes of this Hermes, of whom wee
entreate, are yet appearing in diuerse lan^g

The first booke

guages, wherfore it should seeme that this was not he, except wee shoulde say that he graued it in the stone pillers, in whiche in time of the floud, Astronomie was preserved which might wel bee: and but that S. Augustine & Pamphilus in his Chronicle, and Saint Jerome thereupon, appoint the contrary, myght bee beleued. For Iamblicus and diuers other, write muche of Mercurius pillers. And Mercurius was of such fame among the Egyptians, that they put forth all their works vnder his name. And the Poets for his singuler learninge, made him a God, & called him a messenger of Iupiter whom they cal the god of heauen, & gouerner of all. And it maye bee y the pyllers which the sonnes of Seth (of whose linage he was) made, were grauen by him, which as many write, are full of learning, out of which as testifieth Iamblicus, both Pythagoras & Plato with diuers other mo, learned Philosophy. But those pillers I would take rather to bee his two goodly bookes, whiche may very well be called pillers: for whye, they beare bothe diuinitie, (yf wpth Lactantius I may so call it) and also philosophy, which were peraduenture also grauen in Seths childzens pillers, and there-
out

out drawn by some that hath ben since. Of
which two bookes the first called **Pimander**, is so full of diuinitie as may astonishe
the wittes of suche as therein shall reade,
which causeth **S. Augustine** to doubt whe-
ther hee spake suche thynges as hee dyd, by
knowledge of **Astronomie**, or else by reue-
latiō of spirits. **Holbeist Lactantius** doubt-
eth not to compt him amonge the **Cibiles**,
and **Prophets**. The other booke called **As-
clepius**, beeyng but small, conteyneth in it
the whole summe of natural philosophy, out
of which I think no lesse but that the philo-
sophers haue learned out their science. **Tul-
ly** & **Lactantius** (not shewing in what time)
say, that there were five **Mercuries**, & that
this is the fiste whom the **Egyptians** call
Theuth, & y^e **Grecians** **Trismegistus** and
y^e this is he which slew **Argus**, & was ruler
of the **Egyptians** & gaue them lawes, & in-
structed them in learning, & deuised marks
& shapcs of letters after the forme of beastes
and trees. He was called **Trismegistus**, be-
cause hee was the chiefeest philosopher, the
chiefeest prist, and the chiefeest king. He pro-
phcted of the regeneration, & beleeued y^e re-
surrection of the bodye, & the immortallitye
of the soule, and gaue his subjects warning

The first booke.

their places. Some thynke y he dyed not at the age but fel a slepe againe vntil another time.

¶ Of Horatius.

Cap. xxvii.

Horatius was a famous Poete borne at Venusium: A man excellent in sharpnesse of wit & quicknes of sentence. He was addit to Epicures sect, & somewhat wanton in maners though he liberally noted y vices of other men in his verses called *Satiri*. in ballades to sing to the harp (which were in xviij. sundry kindes of verses) hee passed at other y wrote in latine. He was greatly in fauor wth theperoz Augustus by y meanes of Mecenas theperozs minion, who tooke in him for mirth & wit much delectation. To whom & to Augustus he wrote dyuers epistles in verses cōprehēding great wisdoms in cōpendious sētences, & dyed when he was lviij. yeres old, as Cusebi⁹ writeth

¶ Of Homerus.

Cap. xxviii

Homerus the chyefe of all Poetes, whose proper name was Melesigenes. But because he was blinde, hee was called Homerus, whiche in the tongue

of liues and aunsweres. fo.35

tongue called Ionica, signifieth blinde. Cicero Tuscul. v. saith: It is written that Homer was blinde, yet see we his picture and not his Poeme. For what countrey, what marches, what host, what naup, what motions of minds (aswel of men as of beasts) are expessed in such wise y^e hee maketh vs to see y^e he saw net. Plutarchus in y^e booke whiche hee wzote of him, sayeth that in his two woozkes hee comprehendeth both the parts of mā. For in the Iliade he described strength and valiantnesse of the bodye. In Odyssea hee doth set forth a perfect paterne of the minde. Notwithstanding, for his vn-discrete fabling of Gods and Goddeses, he was excluded by Plato oute of hys weale publike.

¶ Of Isocrates.

Cap. xxix.

I Socrates was a Grecian bozne, & came of a good kinred, & was in his youth well brought vp in all kindes of good maners, & when he came to age & discrecō, he was an hearer of Gorgias the Orator, whose disciple he cōtinued, untill such time as he was wel lerned, both in natural & also in moral philosophy. As som say he was in y^e time of
C. iiij. Alasu-

The first booke.

Ahasuerus the king, & was of such fame for his learning, namely for Moral philosophy, y he seemed to many, rather a God then a man. He liued vertuously, with such faithfulness in frendship, and continence of hys body, & with such pithines in his counsell, as very fewe hath ben like him since. Hee wrote many goodly bookes in his youthe, which he folowed in his age: of whiche his good counsels to Demonicum, testifys his wit and his learning in Moral philosophy beside other which he wrote of natural philosophy. He liued long time, for (as Valerius Maximus saiet h) when he was .94. yeres olde he set forth an excellent booke full of the spirite. In all his workes he praysed vertue as head fountaine of all maner riches, & exhorted al men thereunto. To one that asked him if he woulde bee a king: hee answered, that hee would not. And being asked wherfore: he said: If I iudge ryghtfully, I cannot eschew the hatred of many men; and againe if I iudge wrongfully, I cannot eschew the pain of eternal dampnation: wherfore I had rather liue poozely assured of y blisse of heuē, thē in doubt therof, possessing all worldly riches. Being asked how a mā might kepe himself frō āger: he answered

of liues and aunswers. Fol. 36

aunswered: In remembryng that God loo-
keth alwaies vpo him. In his time men de-
lighted much in black heare. wherfore one
of his neighbors oied his head black: & whe
one asked him why his neighbor did so: he
featlpe tauntynge his neighbors folishnes,
aunswered: because no mā should ask cou-
cel nor learne any wisdom of him. What
would he say now trow we, if he saw these
wiues, y not only coloz their heare, but al-
so paint their faces: Hee vled oft times in
his pzaiers, to desire god to kepe & save him
from the daunger of his frinds, rather then
from his enemies: & being demaunded of
one y hard him, why he pzated so, he said: as
for mine enemy I can beware of, for why
I trust him not: so can I not of my frinde,
because I trust him. Being asked what a
mā ought not to do, although it were iust
& true, he answered: to pzaise himself. Hee
liued. C. ij. yerres, & died for very age, & was
buried honozably. The rest of his sayings
shalbe spoken of hereafter.

¶ Of Instinus.

Cap. 30.



Instinus comynge but of verpe
bale and pooze stocke, haunye a
cratty wit, by subteltye and guile
obteyned

The first booke.

obtained thimperiall authoritie. For wyth the mony y was geuen him to purchase y good will of the souldiers, that Theocritanus might be emperour: hee bought the fauoure of the souldiers for hymselfe, and of them was made Emperoure withoute resistance. This man in his youth was but a swineherde: and after geuyng hymself to warfare, for his towardnesse therein with in fewe yeares, wared so expert and cunning in feates of armes, that hee was aduanced to high dignities, and lastlye obeyned thempire, which hee gouerned with great pollicie and wisdom e nyne yeares. Hee banished in hys tyme all the Bishops of the Arians, Daniches, and other heretiques, and endeoured to restore agayne the pure and sincere Christian faith. Hee reigned in the yeare of our Lord Christ. 521.

¶ Of Iustinianus. Cap. xxx.

Iustinianus being an Emperour of Constantinople came of a very psoze & base kintred, his mothers brother Iustinas eperor before him, was but a swineherd, he succeeded

of liues and aunswers. Fol. 37

receded his vncle at the age of xliij. yeares
in the Empire, and gouerned it nobly by y
space of. xl. yerres augmenting it honorably
He was a right worthy & excellent prince.
But hee was not a litle corrupted with a
uarice, and with the heresies of Eutichia
nus & Pelagian. And not long after was
bereft of his wyttes, and so ended hys lyfe
when he had liued. lvi. yerres.

¶ Of Licurgus.

Cap. xxxii.

Licurgus was the lawe maker of the La
cedemons. He was a mā of great vertu
& wisdom, & so moderate & iust, y when he
might haue reigned after his brother Bo
ludeta, would not take it bpō him, but go
uerned the realme to the vse of hys yong
nephewe Cabzilaus. To whom beeing of
age, hee restozed the kingdome. And in the
meane time garnished the citie with moſte
honest lawes.

¶ Of Marcus Aurelius Antonius.

Cap. xxxiii.



Marcus Aurelius Antonius was an
Emperour of Rōme, and a Rō
maine bozne. Hee succe ded hys
father

The first booke.

father Pius in the Empire. His mothers name was Domitlado. He was a prince of excellent vertu, wisdom & learning, & seemed to be prouided of God against the troubles & miseries which happened to the common weale in his time. For vndoubtedly, without his great & marueilous wisdom, the empire had ben sore appaired, or welny vtterly couided. But he by his foresight & counsel gouerned the same & kept it fro much danger. He made many goodlye lawes whiche remain yet vnto this day, he died in Panomy now called Hungary, the. xviij. yeare of his reigne, when hee was. xliij. yeres of age.

¶ Of Mison.

Cap. 34.

OF this Mison is great variance among writers, & all through the doubtfulness of Appollos answer. For when Anacharsis asked of Apollo who was wiser than himself, he answered: Ecclus, Mison, Cheneus: but some say y Apollo saide not Ecclus but Eteus: & so they ask what Eteus is. Parmenides saith it is a vilage of Laconia, in which Mison was borne, But Socrates saith y his father was called Eteus, & his mother Che.

Cheneum, Ethiphzon sayth that he was of
 Crete, and that Heraclides Ponticus was
 his father, but Anaxilaus saith that he was
 of Arcadia: thus ther is controuerſie about
 him, in whiche I allowe beſte Solocrates
 minde. But after that Appollo had geuen
 this aunſwere, Anachariſ being troubled
 therwith, came vnto Miſon in the ſomer
 time, and founde him makinge a ſhare for
 his plowe, and mocking him therfore ſaid:
 Twis Miſon it is not meete to go to plowe
 nowe: No (quod hee) but it is meete to
 prepare and make it ready. He liued ſolita-
 rilye, and when a man by chaunce met
 hym laughing to him ſelfe, and asked him
 why hee laughed ſo, ſyth no man was pre-
 ſent with him, he aunſwered: Euen ther-
 fore do I laughe. He wrote manye goodlye
 woꝝkes, and died when he was. lxxviij. yere
 olde. His goodly ſayinges ſhal bee ſpoken of
 in their places.

Of Ouidius.

Cap. 35.

Ouidius ſurnamed Paſo, was boꝝne
 in Sulmo, brought vp in Rome,
 and diligently inſtructed in Latine
 letters

The first booke.

letters from his tender age. He gaue most diligent studie to the making of verses, from the which he was withdrawn by his father, and put to learn Rhetorick. Wher in a while he much profited, and was in the number of the best Oratours of that time, and was aduanced to sundry authorities, and made a Senatour. Notwithstandinge he did chiefly dedicate himselfe to poetry: wherin by nature he was excellent in facilitie and abundance of sentences. Hee was dearely beloued of the Emperour Augustus, of whom at the last he was exiled into Ponthus, where he spent the rest of his life in a town called Thomos, amongst people most barbarous, who notwithstanding greatly lamenting his death for his curtesie & gentle manners. The cause of his exile is vncertain sauing some suppose it was for abusing Iulia daughter to the Emperour Augustus, although the pretence of the Emperour was for making of the booke of the craft of loue wherby yong mindes might bee stirred to wantonnesse. He was before the incarnation of Christ fower yeares.

¶ Of Pythagoras.

Cap. xxxvi.

Pythago-

Pythagoras the Philosopher borne in Sa-
 mia, was a riche merchant mans sonne
 called Demarratus, howbeit he was richer
 than his father, whiche was not able with
 hys merchaundise to gette so muche as his
 sonne despised, for he was both riche in ab-
 stinence from couetise, and also in wyse-
 dom, which is very riches: of which in his
 pollicie hee was so desirous, that hee went
 firste to Egypt, and after to Babilon, to
 learne Astronomie, and the beginning of
 the woꝛlde's creation: whiche when he had
 learned, hee returned into Crete, and La-
 cedemonia, to see Licurgus and Minos
 Lawes. In whiche when hee was perfect,
 he went vnto Cenona, where was a peo-
 ple exceedingly geuen to luxurie & al kinde
 of vice, among whom hee so behaued hym
 selfe that he reformed them from their euill
 maners, & in smal time brought the to such
 sobernes y men would neuer haue thought
 it had ben possible. For the wyues y were
 forsaken of their husbandes, and chyldren
 cast off by theire Parents, he so instructed
 that they were receyued agayne. Hee cau-
 sed the women also to set aside their gorge-
 ous attires, teachyng them that chastitie
 was

The first booke.

was the chiefe ornament of honest women. This Pythagoras, as sayeth Boetius, was the inuenter of Musicke among the Grecians, which he founde out by the soundes of hammers, wherof he wrote a booke, which Boetius & Apuleius translated into latine. S. Augustine in his. viij. booke *De ciuitate dei*, saith that philosophye was so named by him, whiche before was called *Sophia*. For when it was asked him what sciencer hee was, he answered, a philosopher, which is a desirer of wisdom, thinking it a great arrogancy to haue called him self wise. Tullius saith that Pythagoras spake so wisely, & so ornately before Leoncius a king, that he wondring at his wit and eloquence desired him to shew what science he knew best: to whom he answered, that he knew no science but was a philosopher. At which for the newnes of y name y kynge astonished, asked him what was a philosopher, & what difference was betwene philosophers & other men. To whō Pythagoras said: mans life seemeth to me, to bee like a congregatiō of people gathered to see a game to whiche men resort for sundrye purposes: some by their owne actiuitie to wyth the worshop of the game, and other some for laker sake to buy

buye or sell somewhat, and other some minding neither to gaine nor to profite, come onely to behold and see what is doone. And in like maner, men whiche are come vnto this life, as out of another life and nature, occuppe themselves with diligence, to geat prayse or profite: or regarding neither, apply their mindes to search and to know the nature of things, which sort last named we call philosophers, that is to saye, louers of wisdom. Thus by this godly parable hee vttered his mind, in the continuance whereof also, he prayseth & prooueth hys science to be best, saying: Like as he which cometh to see the game only, is more liberal, yea and more to be praysed then the reste: so lykewise he which in his life geueth his minde to wisdom and knowledge, ought more to be accepted than any of the rest. Sainct Augustine saith that he was wel skylled in piromancy, which may be very wel, for in y^e time it was much set by, and none thoughte wise, that therin was ignorant. Valerius saith, y^e his hearers worshiped him so much that they thought it a great sinne to forget ought which they hard of him, in disputing any matter. His wordes were so esteemed, y^e it was a cause good & sufficient in any mat-

The first booke,

ter, to say that Pythagoras sayde so.

Hee was so good a Philosopher, as scarce any deserveth to be his matche. He kept in-
dice so much, that after his death, the auc-
thoritie of his name ruled the people of Ita-
ly, which in time past, was called *Magna*
Grecia. Hee was so sparinge and profitable,
that some thinke hee neuer dyd eate anye
dayntie meates. He taught manye yong
men, whose aptnes he knewe alwayes by
theire countenaunce, gesture, and maners.
And hee with al his disciples, liued in com-
mon together, as well in loue, as in other
maners. For he taught them y true friend-
ship was, to make one hart and minde of a
great many heartes and bodyes. Insomuch
that Damon & Pythias whiche were of hys
secte, loked so together (as saith Valerius
Maximus) that whē Dionisius the tyrante
would haue killed y one of them, which de-
siring licence to go and dispose his goods be-
fore his death, was graunted his request, if
he could get another in y meane while, that
would bee his pledge, who if he came not a-
gaine at the time appointed shoulde dye for
him: his felowe, not regarding hys lyfe so
much as his true friendship, became hys
pledge. And the other being let go, came a-
gayne

gaine at his time appointed, to redeme his felow frō his death: whiche faithfullnesse in both, y^e tirant Dionisius seing, not only forgave them both, but also desired y^e he might be y^e third of that fellowship, that had rather die, then to faile in frendship. A notable example of most constant frendship, & of good instruction therein. To one that asked hym what he thought of womens weeping, hee said: Ther are in womens eyes, two kinds of teares: the one of griefe, & the ether of deceipt. To a couctous man he sayde: O foole thy riches are losse vpon the, & are very povertie: for why, thou art neither y^e warmer, better fedde, nor richer for them. It was asked him, if he desired to be riche, to whyche he answered, nay, sayinge: I despyse to haue those riches, whiche with liberalltye are wasted and losse, and with sparinge, do rust and rotte. To one that was gayly apparayled, and spake vncomefly things, hee sayde: Cyther make thy speche lyke vnto thy garmentes, or elles thy garmentes lyke vnto thy language. It chaunced a foole in Pythagoras presence, too saye that hee had rather bee conuersant amonge women then amonge Philosophers, too which hee sayde, yea, swine had rather lye

The first booke.

rooting in dirt & in mifer, then in cleare and faire water. Being asked what new thing was in the world, he aunswered, nothyng. Being asked what was philosophy, he said: the meditacion or remembrance of death, labouring dayly to get the soule libertye in this prison of the body. He was the first among the Grecians y^e held opinion that the soule was immortal. He kept schoole in Italy, & liued vnto a great age, & after that he was dead, y^e people reuerenced him so much, y^e they made a temple of his house, and worshipped him as a God. Hee flozished in the time of Nabuchodonoser, king of Babilon. His precepts, prouerbes and parables, shal follow in their places.

¶ Of Periander. cap. xxxvii.

Periander, as saiethe Heraclides was bozne in Corinth, his fathers name was Cipcelus: he married a wife called Licides, whiche was the daughter of Procleus, a tiraunt of Epidaur, & by her had two sonnes: the one called Cipcelus, & the other Lichophorne, of which the yonger was very wise, but the elder was a foole. Thys Periander was well learned, and wrote

wrote a booke of ij. M. verses. neuertheles
 he was a tirant & exercised so muche his ti-
 rannie, that al men did hate him, hee was
 about y rrrviii. Olimpiad in Solons tyme,
 & he executed his tiranny. lx. yeres. Some
 say there were ij. Perianders, the one a ty-
 rant, the other a philosopher, which might
 wel be: neuerthelesse, this tirant is he who
 Laertius reckoneth for one of the seven Sa-
 ges, whose opinion I allowe not. For like
 as hee for his euill doctrine disalloweth Or-
 pheus to be a philosopher: so I for his euill
 liuing, disallowe Periander to be any of the
 seven Sages, although he haue written ma-
 ny wise sayings. For as in philosophye
 nothing is lesse allowed then ignoraunce, so
 in wisdom nothing is more abhorred then
 tiranny, in which thys Periander excelled,
 in so much that when hee was demaunded
 why he continued in his tiranny: because it
 is dangerous (quod he) for a man to yelde
 him selfe eyther of his owne accorde, or a-
 gainst his will. Neuerthelesse he would say
 (as wicked Hannibal said of peace) that who
 so would raigne in suertie, oughte to ende-
 uour them to haue their subiectes obedient
 with loue, & not with force: And yet hee him-
 selfe sought nothing lesse. For one a time he

The first booke.

being verie angrie, slong his wyfe beeing great with childe, downe a paire of staires and trode her vnder his feete, and so killed her. And sent away his sonne Licophorna, because he mourned for his mother, & draue him into Cozira: And afterward when he him selfe was very olds, he sent for him againe, that he might with his owne handes haue played the tiraunt with him: whiche when the men of Cozira knewe, theye put him to death them selues, to deliuer hym from his fathers tyranny. And when Perander heard that, raginge in his fury, hee tooke al their children, and sent them to Aliattes a tyraunte to bee slaine, but when the shippe wherein theye were, approched vnto Samos, they bowynge to Juno, were saued of the Samnites: whiche when Perander heard of, hee being lxxx. yere old what with sorow, and what with wodnes, dyed. This was his life, whiche shoulde not haue ben rehearsed, saue that for hys good sayinges, which shalbe spoken of in their places. Neither woulde we that any manne shoulde take erample thereby, but rather shoulde see how shameful a thinge it is, to haue the like conditions.

¶ Of Phericides.

ca. xxxviii.

Phē-

P*hericles* the sonne of *Badis* (as saythe *Alexander*) was a *Sirian* borne, and was an hearer of *Pittachus*. *Theopompus* affirmeth him to bee the firste that euer wrote of nature, and of the goddes among the *Grecians*. Manye maneyples are written of him. For as he walked by the sea side at *Samos*, beholding a shippe sailing swiftly with full sayles, hee prophesied that within a litle while, it should be drowned. And as he sayde it came to passe euen in his owne sight. After that hee prophesied (as there was in deede) that the thirde yere after, there should bee an earthquake. Not long after when hee was at *Massena* in the game place, hee counsayled one *Perilaus* a stranger, to geat him thence, and al hys household, with as much speede as myghte be, whose counsaile hee not regardynge, was taken not long after, with the towne and all, of his enemyes. Hee woulde saye to the *Lacedemonians*, that neither golde nor siluer ought to bee worshipped, and that *Hercules* in his sleepe gaue him that commaundemente: which *Hercules* also the same time, commaunded the *Prynces* too obey *Phericles*: Some applye thys to *Pithagoras*. *Hirniippus* saithe, that when

The first booke.

ther was great warre betweene the Ephe-
sians and Magnesians, hee beeing desirous
that the Ephesians might winne the victo-
rie, asked of one that passed by of whence he
was: whom, confessing himselfe to bee an
Ephesian, he commaunded to drawe hym
by the legges, and to lay him in the Magne-
sian feelde, saying: Desire the citizens that
when they haue got the victoꝝy, they burye
mee (which am Phericides) in this same
place: which when the citizens knewe, they
were in good hope of victoꝝy: And the nexte
day, theye ouercame y^e Magnesians in bat-
taile, and found Phericides dead, & buried
him honorably But some say that hee flong
himselfe downe headlong from an hil called
Coꝛiciam, and so to haue dyed, & to bee bu-
ried at Delos. Other some say, that hee dy-
ed, being consumed with lice. Aristorenus
saith, that when Pythagoras which came to
visite him, demaunding how he did, that he
putting his finger out at the dooꝛe, said: be-
holde thy selfe, which aunswere after ward
among learned men became a byword. He
wrote an Epistle to Thales, wherein he pro-
phecied of his owne death, saying that hee
swarmed ful of lice, & that he had a feuer:
& when anye of his frendes asked howe hee
dyd

did, hee shewed them his lowly finger out
thorough the dooze, and desired them that
the next day after they shoulde come to his
burial.

Of Plato.

ca.xxxix.

Plato the sonne of Ariston and Peri-
ander, of Solons kindred, was bozne
at Athens, in the yeare and daye that
Appollo was bozne, as witnesseth
Appollodorus. Which was in the foure-
score and eyght Olimpiad, and dyed being
lxxiii yerres olde. It is sayde that when hee
was bozne, there came a swarme of Bees
and hived in hys mouth, whiche Socrates
interpreted to bee a signe of his greate elo-
quence. He was a goodly man of persone
as saith Alexander, and was therefore
called Plato, whiche some sayde was for
his eloquence, and some for his great fore-
head. He exercised himselfe in his youth, in
wrestling, and suche like feates & gaue his
mind also to painting, and to write Poesies
Metres, and Tragedies. Hee had a small
voice & an eloquent tongue. Socrates drea-
med that a Swan let fall an egge, whiche
hatched in his lap, & when it was feathered
it flewe vp on hygh, and songe exceedingly
sweete

The first booke.

sweete songes: & the next daye when Platoes father broughte hym to schole to Socrates: ¶ (quod he) this is the Swan y I dreamed of: & whē he had learned much & should come befoze Dionise to a schole game, wher in learned men should shewe theire goodlye Meeter, & pithye writings, whercin who that excelled had a great rewarde: when hee hath heard Socrates declare his, Plato stōg his owne into y fier, saying: ¶ fier, Plato hath nede of thy helpe. And when Socrates was dead, he went into Italy, to Philolaum which was of Pithagozas secte. Fro thence he went into Egipt, to here the priestes and the prophetes: where beeing soze sicke, hee was healed by one of the priestes, with sea water, by reason whereof, he sayd: The sea ebbeth and floweth al maner diseases. Hee saide mozeouer, that al the Egiptians were phisicians. He determined also to go to the Magicians, but by meanes of the warres that were in Asia, he chaunged his purpose and returned to Athens, where he abode, & wrote many goodlye woꝝkes, and drew together, Heraclitus, Pithagozas, and Socrates reasons. And in sencyble thynges, he preferred Heraclitus: and in thynges that pertained to intelligence, he tooke

Pl:

pythagoras part, and in ciuill matters and
 moral philosophy, hee esteemed most his
 master Socrates. And due these three par-
 tes of philosophy into one body. Satyrus
 saith that hee gaue an hundred pounce to
 philolaum, for three of pythagoras bookes.
 He sayled thise into Sicill to see h^e coun-
 trey: whereas Dionisius the tirant, Her-
 mocrates sonne, compelled him to talke wth
 him, and when Plato in hys communicati-
 on sayde that a tiraunt oughte not to dooe
 that which was for hys owne profite, except
 hee excelled in vertue, the tiraunt beyng
 angry therewithall, sayde, Thy wordes sa-
 nour of olde idle dotrels tales. And thynne
 also (quod Plato) of a younge tirant. For
 which this tiraunt would haue slayne him,
 but was entreated otherwysse, and com-
 maunded hym to bee selde. And by chaunce
 there was one Annicer, a Cireniake, whi-
 che gaue thirtie pounce for hym, and sent
 hym to Athens amongst hys frendes, whi-
 che incontynēt sent hym hys money again,
 which he in no wysse woulde receaue, alle-
 ging that other men wer as worthe to
 care for Plato as they. And when the ty-
 raunt hearde how Plato had spead, and
 was in his countrey againe, he wrote vnto
 hym

The first booke.

him, praying him not to speake or write euil of him: to which requeste, Plato wrote againe that he had not so muche idle tyme as once to remember him.

Some say, when y^e captaine Cabyria whiche was guilty of death, fled, that he (when none els of the citie durst) went with him. And when Crobilus a scoffer sawe him enter into the castel with hym, he rayled on hym saying: thou goest to helpe another, as though thou knewest not that we already owe thee Socrates payson. To whom Plato sayde: when I warred for my countrey, he suffered perill with mee, wherefore now for frendships sake, I wil doe as muche for him. To one which because he reproved him for plaining at dice saide: thou chyddest for a smal matter: in dedde (quod he) the thinge is smal, but the custumable vse thereof is no smal thing. To one of his boyes whyche had displeased him: hee saide, if I were not angry, I would trimme thee. To one of his seruantes which had done amisse, and excused hym, saying it was my desente, I could do none other wise, he said: excuse thy selfe no moze then, for it is thy desente also to be punished. He died in y^e schooles as some say, being broken in the middes, and was buri-

buried in Athens. His notable sentences
shalbe added in their places.

¶ Of Plutarche. ca. xl.

Plutarche the Philosopher, was a man
of a wonderful wit, well brought vp
in his youth, wel instructed in manerz
& wel furnished in al kinds of learning,
which growing vp as wel in vertue & lear-
ning, as in body & yeres, was chosen, & that
worthely, to be the instructor of the Empe-
rour Traian, whom hee so well instructed,
that his glozy therby was greatly augmen-
ted, as it is sayde in Policrato the v. booke.
He was faithfull in his sayings, & eloquente
in his words & very diligent & ware in his
maners, of a chaste life & good conuersacion
He gaue his mind much to instruct & teache
other, and wrote many bookes: of whiche
one entituled, the education of youth which
wee haue in Englysh tongue (drawen ther-
into by the excellent and famous knyghte
Sir Thomas Eliot, whose good zeale and
loue bothe to further good learning, and to
profit his countrey, appeareth as wel there
by, as by other many woorkes, whiche hee
hathe pained him selfe, to bringe into oure
language) sheweth wel his good affectyon
that

The first booke.

that he had to the comon weale. Hee wrote another booke, called y^e institution of Traiane: In which he setteth out the office of a prince, and what hee ought to bee, so excellently, as no man can amende it. He wrote also another booke, entituled Archigrammatum, wherein he teacheth rulers and officers howe to gouerne themselves, wyth diuers other thinges, among which the letter that he wrote to Traiane what time hee was created Emperour, is worthy to be remembred, in the ende wherof he sayth thus. Thou shalt rule all thinges euen as thou wouldest, yf thou go not from thy selfe: and yf thou dispose all thy workes to vertue, all things shal prosper with thee. And as touching the gouernaunce of thy common weale, I haue taught thee therein alredye, which yf thou folowe, thou shalt folow me thy master Plutarcke, as an example of good liuing: but if thou do otherwyse, then shall this my letter be my witnesse, that I gaue thee neither counsell, neither any example thereunto. When he was aged, he died & was buried honorablye. His goodlye prouerbes, adages, parables, and semblables shall folowe in their places.

Of Phocion.

ca. xli.

Phoc

Phacion was disciple to Plato and Zenocrates. Hee was one of the cheefe gouernours of the citie of Athens: A man of suche wonderfull granitie and constancie, that he was not lightly seene to chaunge his countenaunce, either to laugh or to mourne nor to haue his handes out of his habite, except in warre, and when hee was in the countrey, hee wente alwayes barefooted except it were in the colde winter, whereof there was no better token, then to see Phacion goe shod. His speache was short, graue, behement, & ful of quicke sentences. And therfoze the most eloquent Oratour Demosthenes called hym the hatchet that dyd cut of his wordes. He alwaies kept himselfe in pouertie and base estate. He refused infinite treasure sent vnto hym by Alexander, and although he had ben the general Captayne of the Athenienses in sundry warres, and honorablie atchpyed his enterprises: yet was he best contented to liue poozely. Finally, euen of his owne unkinde countreyman, he was condemned to death, wherunto he went with the same countenaunce that he had in authoritie.

¶ Of

The first booke.

¶ Of Phillippe.

ca. xlii.

Phillippe a king of Macedony sonne of Amyntas, father of great Alexander, he was from his childehood, a prince of excellent wit & power, of whom this notable thing folowing is to be remembred. After he had vanquished the Athenienses at Cheronea, he began to reioyse of his fely, citye. But to thentent y he therfore should not be y more prone to iniuries towarde his subiects, noz to haue indignacion at the whō he had vanquished, he then & euer after caused a childe to come to his chamber dooze in the morning, and to crye vnto him with a loude voice. Phillip, thou art a man mortal, which he obserued so constantly, that he neuer went out of his chamber, oz receiued any counsaylours oz suitours, tyl the childe had thise spoken these wordes. Notwithstanding he was a Paynim.

¶ Of Plinye the second.

ca. xliii.

Plinie the seconde was famous. And a man of great vertue and excellent learninge (as also the other Plinie) hee

hee wrote to Traian of the persecution of Christians, certifying him that ther were many thousands of them put to deathe: of which none did any thing contrary to the Romaine lawes, worthe persecution, saying that they used to gather themselves together in the morning before day, and sing Psalmes to a certaine God, whom they worshipped, called Christ: In al other their ordinances very upright, godly and honest. Wherefore the persecution by commaundement of the emperor was greatly diminished. He wrote (as it is supposed) the most excellent worke called the history of nature. He lived in the dayes of the emperor Traian, and died in the yeare after Christs incarnation. Cr.

¶ Of Plantus. Cap. xliii.

Plantus was a right worthy & excellent poet borne in Ambria in the country of Italy. Hee had great felicitie & pleasure to spend his time in making & setting forth the Comedies. And when he had spent al his substance on players garments, & thereby brought to extreme poverty, he was faine for his living to serue a baker in turning a Quern
C. l. or handmil

The first booke

or handmil. When he was vacant fro his labour, he would write most eloquent and pleasant comedies: wherein he was reputed so excellent y Cupius Strabo said of hym, he doubted not but y the Muses wold speak as Plautus did write, if they should speake latin. He was in y time of Cato Censorius

Of Pittachus Mitteleneus.

Cap. xlv.

Pittachus Mitteleneus was a notable & excellent man. He was one of the best wise men of Greece. In his time he did excell al men, both in learning & martial feates. He was also of the cite of Mittelene.

Of Pirrhus.

Cap. xlvi.

Pirrhus king of Epire was a valiant & fierce warrier, stern of countenance, & a man terrible to behold. He seemed to be framed & naturally enclined to martial prowes. He was educed by a doubtful answere of Apollo to aid y Tarentes against y Romans who he overthrew in two great battailes:
but

of liues and aunswers. Fo. 49

but with such losse of his owne Captaines friends and souldiers, that he sayde: If we ouercome the Romaines once againe, wee shall be vtterly vndone. Wherfore greatly maruelling at the manhood and vertue of the Romaines, he said with a loud voice to his fryndes: Howe easie were it for mee to subdue the whole worlde, eyther to my selfe by the aide of Romaine souldiers, or to the Romaynes, if I were their kinge. Hee was receyued of the Macedonians for their king seven monethes. Hee warred against Demetrius king of Asia, vnto who he gaue a great overthrow, he reigned before Christ. 288.

Of Pacuuius.

Cap. xlvii.

Pacuuius was a famous & excellent writer of tragedies, borne at Brundisium in Calabria: hee was sisters sonne of Ennius the Poet, he is commended of Quintilian for the grauitie of his sentences, the ponderousnes of his words, & the authority of the personages which are in his tragedies & comedies, & this stile seemeth somewhat rude, is to bee ascribed to the time and not to his

G. y.

faute.

The first booke

saute. Hee lyued vntyll the age of ninetie
yeares.

Of Pompeius.

Cap. xlviii.

Pompeius called Magnus for his incompa-
rable victozies (whose father was called
Pompeius Strabo) hauing so good a grace
in his visage, y from his childhod he moued
the people of Rome most entierly to fauor
him for his singuler beneuolēce, cōtinence
of liuing, marcial experience & knowledge
pleasantnes of speach, fidelitie of maners,
& easines in speaking to. Hee neuer requi-
red any thing without shamefastnesse, nor
graunted any thing but with a glad coun-
tenaunce. In his visage appeared alwaies
both nobility & gentlenes: so that in his flo-
rishng youth there shined in him maners
both princely & reuerend. He was of a lue-
ly, stoute & noble corage. He fortunately pre-
uailed, & had cominenly good successe in all
his enterprizes. He greatly triumphed for
his victozies in Africke being almost but a
childe. He vanquished the valiant captaine
Sertorius, a mā at that time most famous
in prowesse. Hee vanquished also Pythri-
dates

of liues and aunsweres. fo. 50
dates the greate kinge of Pontus. And
wher a great number of the concubines of
Mithridates, women of excellent beautye,
were taken & brought vnto him, he would
not companie with anye of them, but sent
them to their frinds. He subdued Armenia
Capadocia, Baphlagonia, Medea, Cilicia,
Mesopotamia, and sundry other realmes.
He brought into Roome (by reason of hys
great triumphes and victozies) innumera-
ble treasure of golde and siluer. Hee after-
warde tooke to wyfe Julia the daughter of
Julius Cesar, whych liued not longe. And
when the amitie betweene Pompey & Ce-
sar decreased, hee was at the last by Cesar
banquished, who priuily fledde by sea into
Egypt, wher vnder the safeconduct of king
Ptholomeus, he was slaine in a bote, hys
head beyng stryken of, and his body caste
on the strande, where it was piously buri-
ed, when he had liued thre score yeaeres &
aboue, and from his youth in most high ho-
nor, welth and prosperitie, on whom it did
seeme that fortune had bestowed al her trea-
sures most prodigally.

¶ Of Quintilian.

Cap. xlix.

C. liij.

Quin-

The first booke.

Quintilian in his time was a woorthye & famous man. And beeinge a perfecte Rhetoritian, taught Rhetorick in Rhome: & receiued his salary & stipend out of the emperours elscheke. He flourished in the tyme of the man Ignatius, who gouerned the congregation of Christians at Antioch.

Of Solon Salaminus.

Cap. l.

Like as ther is among wryters great variance (as I said before) about the fyrst philosopher, euen so is ther great contention, whiche were the seuen Sages: but as their variace maketh doubtful which were the persons, so their whole consent assureth y there were such. And for because we entend, not so much to shew the persons & names, as their good doctrine, therfore it shal be sufficient y a wise & approued philosopher hath said such things as to the are attributed: yet as for good causes I haue allowed Socrates for y first moral philosopher after Lactius mind, so do I best allow Lactius iudgement in this matter, which saith that these were they: Thales, Solon, Periander,

riander, Cleobulus, Chilon, Byas, and
 Pittachus. Of whom although Perriander
 were a tyrant, yet because that for his good
 doctrine hee hath of the learned longe time
 bene allowed, therefore shall he enjoy that
 forme which they haue all geuen him. Of
 Thales ye haue hearde alreedy, after whom
 Solon is next, which was the sonne of Cri-
 stides, and was borne in Salamina, & ther-
 of was called Salaminus. Hee gaue many
 good lawes, and didde many noble deedes
 worthy to be remembred. Among whiche
 this is very notable: After that the Athe-
 nians and Megarences had made greate
 warre and soze slaughter betweene them,
 to haue had the seignorie of his country Sa-
 lamina, and were bothe soze weryed wyth
 warres, they made a lawe at Athens, that
 no man paine of his head shoulde speake or
 perswade ought to challenge the Island any
 more. Then Solon beinge troubled and
 thoughtfull for his coātry, feaung lest wth
 holdynge hys peace, hee shoulde doe small
 good to the common weale: and againe, yf
 he shoulde speak, it shoulde be for his hurt, so-
 deluly feigned himself mad, thinking ther-
 by, not onely to speake, but also to do suche
 thynges as were forbidden. And disguy-

The first booke.

ting himself, he ran abrode among the hart-
lesse people, & there in the maner of a crier,
hee perswaded the people that whiche was
forbidden, & stirred vp their minds so much
that incontinent they began warre, to ob-
teyne the Ilande, and so at last they got it.
He perswaded them also to challenge Cher-
sonesum a Citie in Traci, affirming that
it was their right. And by thys meanes so
wan y peoples loue, that they gladly would
haue made him ruler: but as saith Socras-
tes, he had a neighbour called Pisistratus,
whiche trayterously endeuoured to hurte
him, wherof as sone as he had knowledge,
he armed himselfe & went into the strete, &
when he had called a great company about
him, he discovered Pisistratus treason, and
not only that, but sayd also that he was rea-
dy to amend it, and would bee glad to fight
for his liberty: saying ye men of Athens,
I am wiser then some, & balianter then o-
ther some: I am wyser then those that
marke not Pisistratus, and I am baliater
then those which know him & dare not for
fear shew what he is. But the Senate that
tooke Pisistratus part said he was madde:
and when he saw he could haue no redresse
he laide downe his harnesse before them, &
saide

of liues and aunswers. Fol. 52

sayd: O countrie I haue alwayes holp thee
both with word and deede: and then sailed
into Cipres, and there mete with Cresus,
who demanding of him whom hee thought
happy, he said: Thelus of Athens and By-
to, and such other, whych all men spake of.
Another time when Cresus had garnished
hymselfe ryche, and was set in his high
thron, he asked him if euer hee had seene a
more gorgeous sight (yea quod he) both ca-
pons, fessants & peacocks, for their goodly co-
lors are natural. Fro Cresus he went into
Cilicia, and there builded a citie, and after
his owne name called it Solos. He made
many good lawes for such as were warri-
ers: for if any had got victorie, hee shoulde
haue a great rewarde for his labour, & such
as were slaine, had their wife and children
founded of the common purse euer after. He
made a law that no executoz should dwell
with any orphans mother, nor that any
should be executoz, to whos after the heirs
deathe the goods shall belong. And that no
ring or seal maker should kepe the print of
any olde scale. And that whosoever had put
out a mans eye, shall lose both his own for it
And that whosoever tooke ought that was
not his owne, should dye for it. And that if
any

The first booke.

any gouernoz were found drunken, to dye
for it. And that no man shoulde geue any
dowry with his daughter: with many mee
good lawes. When he was demaunded why
he made no law against such as killed their
father or mother: he answered, because it is
a desperate mischicfe. Being demaunded
how men might best kepe them from brea-
king the lawe: he sayde, if suche as haue no
wzong, be as sozry and careful as those that
are wzonged. He would say to riche men:
abundance groweth from riches, & disdain
out of abundance. He wzote many bookes,
both of verses, lawes, & other matters, be-
sides many goodly epistles. He flourished in
the xlvj. Olympiad, & was prince of Athens
the. lvi. yere, which was fro y wzolds recrea-
tion. 4675. yeres, he liued. lxxx. yeres, & died
in Cipzes, commaunding his seruantes to
cary his bones to Salamina, and there be-
ing made in powder, to sow them about the
cite. Dioscorides writeth, y when hee was
asked why hee wept for his sonnes death,
sith it profited him nothing: he answered:
euen for this cause I weepe, because I can
profite him nothings. Thus much of hys
lawes & answers: the rest of his sayinges
shalbe spoken of in their places.

Of Socrates, Cap. li.

Socrates (as sayth Plato) the sonne of Sophroniscus a Lapidarie, and his mother Phenareta a midwife, was boyn at Athens a man of a wonderful wit, and as some say was an hearer of Anaxagoras & of Damo. But Duris saith y he was a seruant, & y he graued in stone, & y the Gracie three goodly ymages, were of his caruing: wherefore Timon calleth him a caruer of stones, and a baine Greke Poet, and a subtill Orator. For in his Orations, he was sharpe and prompt, and was therefore forbidde to teach it, by xxx. tyrantes, as sayeth Xenophon. But (as sayth Fanozinus) hee with his disciple Echines, opened the fieldes of Oratory craft. Hee got mony to finde hym self withal by his handy worke, fro whence Crito deliuered him because of his wisdom & became his scholer, as Bizantius sayeth. But after that Socrates perceined y there was no fruit in the speculation of natural philosophy, and that it was not greatly necessary to the outward maners of liuing, he brought in y kind called Ethik, that is morall philosophy, and taught it daily both in the

The first booke.

the shops and stretes, and exhorted the people chiefely to learne those thynges which should instruct the in maners, which were needefull to be vsed in their houses. He vsed sometime thzough vehemency of his communication to shake his hande, & stirre his finger, yea & to pluck himselfe by the heare also, & was therfoz mocked of many, which he suffered patiently. And was so patient, that when one had spurned him, he suffred him: and being asked why he stroke not againe, he asked if an Ass had kicked him, yf he should kicke againe. When Euripides had geuen him a woozke of Heraclitus to read, and asked him what he thought by it, he answered: such thinges as I vnderstand are very mistical, and so I thinke those be which I vnderstand not: But surely they lacke some Appollo to expounde them. He tooke great care in the exercise of his body, & was of a comely behauiour: hee was also a good warrior, for when Xenophon was in the warre, fallen fro his horse, he caught him & saued hym. Another tyme when the Atheniēses fled al away hastily, he himselfe went leysurely alone, loking back oftentimes priuily, & watching to reuenge him, if anye man wyth his sweorde durst venter
to

so inuade his felowes : hee warred also by
 sea: & when he had valiantly fought & ouer-
 come his enemies, he gaue willingly y^e by-
 doo^y to Alcibiades, whom (sayeth Aristip-
 pus) he loued greatly. He was of a constant
 mind, & of inuincible reason, and exceeding
 carefull for the common weale, he was al-
 so thristy and continent. When Alcibiades
 would haue geuen him much lime & sands
 to builde him an house, hee sayd: if I lacked
 shooes, & thou wouldst geue me an whole
 hide to make me a paire, shoulde I not bee
 mocked if I toke it: Whē he beheld manye
 times the multitude of thinges that were
 sold, he wold say: good lord, so many thinges
 there be that I nede not. He would say cō-
 monly that golde, silke & purple, and other
 such thigs, were moze mete to set forth tra-
 gedies, then necessary to be vsed. Hee liued
 so sparely & tēperatly y^e many times when
 there were plagues in Athens, he only him-
 selfe alone was neuer sicke. Aristotle sayth
 that he had two wiues, the first Xantippe,
 of whom he begat Lampzocles, & the other
 Mirtone, Aristides daughter, whō he tooke
 without dowry, of whō he begat Sophro-
 niscus, and Menremus. Satirus & Piero-
 nimus Rhodius saye, that he hadde bothe
 at

The first booke.

at once. For the Athenienses being consumed with warres, and mezein of people, to augment the citie, decreed that every man should haue two wiues, the one a citizen, and the other what he would to beget children of both: which law Socrates obeyed. He despised greatly such as were proude & high minded, and wzanglers. Hee glozied greatlye in poore fare. And sayd that such were most like vnto God as lacked fewest things. He had a great gift both in perswading and also in dissuading. For hee (as sayeth Xenophon) perswaded a yong man which wasmercilesse and cruel against his mother, to reuerence her: he dissuaded also Platons brother whyche was desirous to haue come into the commō weale, and caused him to leaue of, because hee was rude & ignorāt in things. Being asked what was the honoz of yong men, he answered: to attempt nothing to much. To him that asked him whether it were better to mary or no: he said: which so euer thou do, it shall repēt thee. He would say that he wondzed much at men which with great diligence endeuored to carue & make stoness like mē, & toke so little hede to thēselues, y they both semed & were like vnto stoness. He exhorted yong men

men to beholde themselves oft in a looking
 glasse, to the entent that if they were beu-
 tiful and wel formed, they shoulde do suche
 things as becomed their shape: but & if they
 were ill fauoured, that they shoulde wyth
 learning & good maners hyde their defor-
 mitie. When he on a time had bidden ma-
 ny riche men to diner, & hys wife Xantippe
 was ashamed of the small pzeparance that
 he made, he said: be content wife, for if our
 gesses bee sober and honest men, they will
 not despise this cheere: and again, if they be
 riotous and intemperate, wee shal bee sure
 they shal not surfet. He said some liued that
 they might eat: but he did eat that he might
 liue. Being on a time reuiled, & asked whye
 he spake nothing: because (q he) that which
 he speaketh, pertayneth not to mee. ¶ That
 men could now a dais so take such matters
 Another time when it was tolde hym that
 one had spoke euil by him, he saide: he hath
 not learned as yet to say well. When Alci-
 biades told him he could not suffer the sco-
 wardnes & scolding of Xantippe, as he dyd:
 no (quoth he) but I can, I am so vled there-
 with: cast not y at home suffer the gagling
 gese: yes (quoth Alcibiades) for they lay me
 eggs, mary (q Socrates) & so doth Xantippe
 byng

The first booke.

bring me forth childre. On a time whē his wife in the open strete plucked his cloke fro of his backe: and some of his acquayntance counsailed him to haue strooke her therfore, he sayde: yea sirs ye saye well, that while we were brawling & fighting together, euery one of you might crie now to it Socrates. yea, well sayde Xantippe, the wittiest of the twaine. Hec counsailed that menne shoulde so go to their wiues, as horsmen do to their fierce horses. Wyth a prey similitude he coloured his paciencce, saying: lyke as an horse beeing broken of an horsekeeper, suffreth euer after any man to ride vpon him, so I by vse of Xantippe can suffer all other folke. Finally, he daily sayinge & doing such things, was praised of Appollo to be the wisest man that liued. At whyche dyuers being dyspleased, and because that he proued some which thought themselves very wise men to bee very fooles: they not content, conspired agaynst hym, and accused hym saying: Socrates breakethe the lawes of the citie which haue ben geuen of oure elders, supposynge that there are no Gods, and bringing in other newe spirits: (For Socrates helde opynion that there was but one GOD, whiche was wythout begin-

beginning & ending, which had made and governed all thinges, and that the soule of man was immortal, and that euerie man had to spirites assigned him by god, whiche he called *Demonies*, of which he saide the one shewed him thinges to come, and therefore he despised their goddes, & would not worship them, and against righte and law he corrupteth our youth: wherefore let him dye. When this was put vp against hym *Lisias* a Philosopher wrot an Apology for him, which when he read, he saide, *Lisias* the oration is good and excellent, but surely it is nothing meete for me (for whye yt was more iudicial the should seeme meete for a philosopher) & when *Lisias* demaunded of him sith it was good, why yt was not meete for him, he saide, Garmentes & shoes may be both good & faire, & yet vnfit for me. But while he was iudged it is said that *Plato* stood vp in his defence & could not be suffered. And so he was cōdemned by lxxx. iudges, & cast into prison. For whō the prince of Athens was very sorie, but y^e sentence which y^e iudges had geuen vppon him, which was that he should drinke poyson, could not be reuoked. The king had a ship fraught wth sacrifices which he offered to

The first booke.

his ydols, which then was abrode, and hee would neuer geue any sentence vpon any mans death, befoze it came to Athens.

Wherefoze one of Socrates frends called Inclites, counseled him to geue a certaine summe of money to the keepers, to let hym scape away secretly, and so to go to Rome, but Socrates said he had not so much. The said Inclites, I and thye frendes haue so much, whiche we wil gladly geue to saue thy life, if thou wilt. To whiche Socrates answered, I thanke you and my frendes, but sith this citie wherein I must suffer my death, is the natural place of my birth I had rather dye here the els where: for yf I die here in my countrey without deseruing only because I reprove theire wickednes, and their worshipping of vaine idols, and would haue them worship the true God: if these men of mine owne nation persecute me for saying and maintaining trueth, euē so wil straungers wheresoeuer I become: for I will neuer spare to saye the trueth, and surely strāgers wold haue lesse mercy on me the mine owne cōuntry folkes. Being thus minded, he cōtinued stil in prison, teaching his scholars which resorted to him, many things both of the cōposiciō of elemēts, and

& also of y^e soule: but would write nothing: for he said y^e wisdome ought to be writen in mens hearts, & not in beastes skins: neuertheles his disciple Plato wrote welnye al that he taught. A litle befoze he shoulde be put to death, hee desired that he mighte bathe himselfe, and say his oracions: which he did, and called his wife and childre, and gaue them good instruction. And when hee went toward y^e place where he should finish his life, his wife went after him crying: Alas my husband dieth guiltlesse, to whom he said, why woman, wouldest thou haue mee dye otherwise: and sent her away. So when y^e cup of poyso was deliuered him to drink, his frends began to wepe, wherefoze he blamed them, saying: I sent away the woman because shee should not do as you do. Then Polidorus pfered him a precious garment to die in, to whō he said, hath not mine own coate serued me to liue in: why the may it not as wel serue me to die in: And the after he had comended his soule to God, he drak y^e confesion. And as he was in trauayle of death, one of his disciples said. O Socrates wel of wisdome, yet teache vs somewhat while thy speach lasteth, to whō he aunswere, I can teach you no otherwise now di-

The first booke.

ing, then I taught you in my lyfe tyme.
Thus finished he his most godly life being
lxx. yeres olde. His goodly sayings shalbe
spoken of in theire places.

¶ Of Seneca.

cap. lii.

Seneca the philosopher, an excellent wel
learned man was bozne in Corduba,
and therfoze called Cordubensis. He
was discipule to Stratus the Stotke,
and was Lucane the poets countreyman.
He flozished at Rome, in the time of y^e Em
perour and tirant Nero, whom he taught
in his youth, in learning and maners, whi
che afterwardes was cause of his death. In
the time of this Seneca Peter and Paul
came to Rome & preached there. And whē
many of Nero the imperours house gathe
red together to heare Paul, Seneca amōg
the rest, was so familier with him and de
lited so muche to heare the diuine science,
and wisdome which he saw in him, that it
grecued him to be seperated at anye time
from his communication, in so muche that
when he might not talke with him mouthe
to mouth, he vsed communicatiō by letterz;
oft sent betweene them. He read also the
writinges & doctrines of Paul, befoze the
Emperour

Emperour Nero, and got him the loue & fauour of enerie body. In somuch that the Senate wondred much at Paul. This Seneca was a man of very chaste life, and so good, that saint Hierome numbereth him in his bederowe of saintes, prouoked therto by his Epistels which are entituled Seneca to Paul, and Paul to Seneca. After hee lyued into a mean age, he was slaine of Nero the tiraunt, two yeres befoze Peter and Paul suffered their glorious martirdome. For Nero on a day beholding him, and calling to mind how he when he was his master, did beate him, hee conceiued hatred against him, and being desirous to reuenge himselfe, and to put him to death gaue him licence to choose what kinde of death hee would. Wherefoze Seneca seeing that his tyranny coulde not be appeased, and supposing that to dye in a bayne was the easiest kinde of death, desired to be let blood in the vaines of his armes, and so dyed, which death as some thinke was foreshewed in his name Seneca: that is to saye, *senecans*, which signifieth in English a killer of himself. He wrot in his life time many goodly bookes, oute of the whiche shallbee pyked some of the moste pythie sentences, bothe

The first booke.

of preceptes and counsailes, & also of Pro-
uerbes, Adages, Parables, Semblables,
which in their places hereafter shal folow.

¶ Of Sigismund Emperour.

cap. liii.

Sigismund was the sonne of Chareles
the fourth, king of Boheme, & of Hun-
gary. He was ordeined Emperour. He
was a prudent, wittie, learned, & no-
ble prince. In person and countenance of
such maiestie, as was comely & meete onely
in a great Monarchie and ruler of y^e world.
But in warre and deedes of armes, vnfoz-
tunable: for hee was oftentimes ouerthro-
wen and chased of the Turkes, and other
enemies. And for that he was king of Bo-
heme, he had it by succession after the death
of his brother Wenceslaus. Hee reigned. xx.
y^e. yeres and departed this life.

¶ Of Thales Milesius.

cap. liiii.

Thales (as saith Herodotus, Demo-
critus and Duris) had to his father
a noble man, called Cramius, & to
his mother Cleobulina, of the stocke
of

of Cadmus and Agenor: and was bozne
 (sayth Plato) vnder Damastius prince of
 Athens, and is the first that euer was cal-
 led a Sage, or wiseman. He florished at
 Miletum what time Oseas was iudge in
 Israel & Romulus Emperour of Rome:
 what time Sennacherib king of the Chal-
 dees sent the assirians to inhabite Ielwyre,
 which after the counting of Eusebius, was
 the. 4550. yere from the creation of y^e world
 This Thales was very well learned both
 in Astronomy and Philosophie, and wrot ma-
 ny goodlye woozkes, and was a citizen of
 Miletum, as Phalerius writeth, and was
 come of a noble linage, who after he had
 dispatched his busynesse beelanging to the
 common weale, gaue himselfe to the sear-
 ching out of natural causes. And surely
 he was a profitable counsaillour to the com-
 mon weale. For when as Cresus de-
 maunded to haue hadde his felowes, hee
 woulde not graunt to it, which afterward
 when Cyrus had gotten the victorie, was
 cause of sauinge theire citie. Heraclides
 sayth that hee liued solitarilye, but some
 say he tooke a wife, and had a childe called
 Cidistus, but other say, that he liued chaste
 al his life long: and when it was asked him

The first booke.

Why hee woulde not get childꝛen, he answered, because he woulde not be bound to loue them. When his mother cried on him continually to take a wyfe, hee would saye he was to yong, and afterwarde when hys youth was past, and his mother stil importunate, he would say it was out of season, and to late. He would say alwaies he was bound to thanke fortune, but for thre causes chiefly, first because he had reason, and was not a beaste: secondly because he was a man and not a woman, thirde because he was bozne a Grecian and no Barbarian. He said ther was no difference betwene death & lyfe, and being ased therefore why he died not, because (quod he) I should then make a difference. When he was asked whether God knowe mens euil wooꝝkes. Yea (quod he) and their thoughtes to. To an aduouterer that asked him whether he might sweare that he was no aduouterer, he said. Perjurye is not woꝛse then aduouterie. When he was asked what thing was hardest: He answered, a man to knowe himselfe, and what was easiest: He said to admonishe ether, what was sweetest: For a man (saith he) to vse that he hath: what is God. That that lacketh beginning & ende.

And

Of liues and aunsweres. fo. 60

And when hee was asked, what was the most difficult and seldest sene thing: he answered an old tiraunt. A selde seene thing in deede, for God either taketh them away befoze they be olde, or els ere their old age chaungeth their heartes. Being demaunded how a mā might best suffer aduersity: To se (said he) his enemies in worse plight then himselfe. It was ased hym howe wee might liue best & most rightcouly: to whiche he answered. In fleig those things our selues whiche we reprove in other. Being ased who was happy, he saide, he that hath his bodily health is fortunat in riches, not of a baine minde, but learned. These are parte of his witty aunsweres, his precepts proverbes, and semblables shalbe spoken of in their places.

This Thales as witnesseth Appollidorus, liued lxxviij. yeres. Socrates saiethe xx. yeres. and that hee died in the lviij. Olympiad, and flourished in Cresus time, to whom he promised, that he would cause the riuer Alin, to run backwardes against the streame. There were many more of hys name, as testifieth Demetrius, Duris and Dionisius, but this Thales Milesius the sage, being olde, and woone in age, died of heate

The first booke.

heat whilles he beheld a triūph. Some saye
y as he wēt forth of his house to behold the
Starres, he fel downe sodainly into a pit,
& was therfore mocked of an old wife that
he kept in his house, with this sayinge: O
Thales, how thinkest thou to comprehend
those thinges that are in heauen, that canst
not see such thinges as ar befoze thine eyes.

¶ Of Theopompus. cap. lv.

Theopompus, an Hystoryographer, af-
ter the time of Herodotus and Luci-
dides. He was also an auncient Po-
et, and a kinge of Lacedemonia.

Of Tiran^o otherwise called Theophrast^o. ca. lvi.

Theophrastus Eresius, as saiethe Atheno-
dozus, was a fullers sonne and was
firste an hearer of Leucippus a Cityzen of
his owne countrey. Afterwarde when hee
hadde also beene a hearer of Plato, hee got
him to Aristotle, whose successour hee was
in keeping of hys schoole after his depar-
ture, vnto Chalcides. Hee was a manne
of exceedynge wysdome, and of singuler
stудye, and Schoolemayster (as saythe
Pamphila

Pamphila) of Menander the writter of co-
 medies. Hee was a verie frendly manne,
 and gentle to bee comuned wth. Cal-
 sande tooke him to hym, and Ptholome-
 us sent for him, hee was so beloued of the
 Atheniens, that when Agnonides hadde
 accused him of heresye, they woulde haue
 kylled hym for his accusacion. There came
 from all places to heare hym as good as
 two thousande menne, whiche became
 his scholers, al whiche notwithstandinge,
 he was neuer the prouder nor higher min-
 ded, but continually one in vertuous hum-
 blenesse. In his time Sophocles, Amphy-
 clidas sonne, made a lawe that noe Philo-
 sopher shoulde keepe schoole vpon payne
 of his life, without. thagreement and de-
 cree bothe of the Senate, and the people:
 wherefoze hee with many moe of the Phi-
 losophers, departed for a tyme. But the
 yere folowing, when accoordinge to their
 good order, Phyllo called Sophocles to the
 accompt of his dooynge, theye retourned
 againe, and the Atheniens abolyshed that
 lawe, and fined the maker thereof in five
 Talentes, and restored to Theophraste
 the regymente of his schoole. And where-
 as befoze time his name was Tyrannus,
 Aristotle

The first booke.

Aristotle named him Teophrast, because of his deuine and godly utterance. He vsed oft these notable sayinges. We may better trust an vnbydeled horse, then a dysordered woꝛde. Time is the most pꛛecious expence. He died being foure scoze and five yerres olde, when he had a while taken him selfe to ease. When his scholers befoze hys departure asked if he woulde commaunde them any thing, he said, I haue nothing to say vnto you saue that this life maketh many thinges seeme sweet thꝛough the shewe of gloꝛy. But we all dye as soone as we enter into this life, foꝛ nothing is moze vaine then desire of gloꝛye. But endeuour to be happy and blessed. And either regarde not the perfourmaunce of this pꛛcept, because the labour therof is great: oꝛ els diligently endeuour to folow it. Foꝛ thereby you shal attaine exceeding great gloꝛye. Mozeouer the vainenesse of this life is greater then the pꛛofit. But seeing I am not able to counsell you what to doe, consyder you amonge your selues what is best to do. As he thus said, he gaue vp his ghost. The Atheniens kneeling befoze him after his death worshipped him openly. He wrote many notable woꝛkes whereof this day we heare but
of

of fewe, so many good things haue ben lost
through negligence of men and insurie of
time, he dyed very riche as may appeare by
his testament which Laertius hath writen
out at length. With diuers other things
whiche to auoide superfluitie I haue omit-
ted. His vertuous sayings shal folowe in
their places.

¶ Of Xenophon.

cap. lviij.



Xenophon the sonne of Gryllus,
was borne at Athens, he was
shamefast and exceeding be-
tiful. It is saide that Socrates
met him in a narrow lane, and woulde not
let him passe til he had aunswered hym to
diuers questions, and when he asked him
where men were made good and badde,
whereat he stayed and coulde not tel. So-
crates saide, come with mee, and learne.
And so he dyd vntil such time as he wente
to Cyrus, whose fauour he obtayned and
became in great reputacion with him, and
wrote all his actes. Hee had a woman cal-
led Philecia which folowed him, by whom
he had two childzen. He had much trouble
in his life, and was banished, and fled from
place to place, til he came to Corinth: wher
he had an house. And when the Athenien-
ses

The first booke.

Athenienses entended to succour the Lacedemonians, he sent his two sonnes called Diodorus and Grillus to Athens, to fight for the Lacedemonians: from whiche battaile Diodorus retourned, without doing any great feate: but Grillus fighting manfully among the horsemen, died about Mastinia. And when Xenophon (which was doing sacrifice with his Crowne on his head) heard that his sonne was dead, he put off his crowne: but when he afterwarde heard that he died fighting valiantly, hee put it on againe, not so sorry for his death, as ioyous of his valiantise. Hee died at the citie Corinthum, as saith Demetrius, being very old: a man both good & valiant, expert in riding and hunting, and greatly skilled in martiall affaires, as appeareth by his woorkes. He was also religious and much intentiue about sacrifice, & was a follower of Socrates. He wrote xl. bookes entituled euery one by a sundry name: & Lucibides woorkes which by negligences were lost, he brought to light. And was himselfe so pleasant in his stile, that hee was called y^e muse of Athens. There were more of this name of whom this is the chiefe, whose good sayings & precepts hereafter shalbe touched.

Xenocrates the sonne of Agathenor, being borne in Calcedony, was Platoes scholer, even from hys youth, He was blunt witted and slow, in so much that Plato speaking of him and Aristotle, would saye that the one had neede of the spurre, and y other of the bzidle. Hee was graue and earnest, and dy in his communication. Hee was much in the scholes, and if at any time he went into the town, boyes and foolish people would crye after him for the noce, to anger him. He was so chaste, that when men for the nonce had hired an harlot to meddle with him, which lying with him manye nightes coulde not obtaine her purpose, shee sayde he was an Image and no manne. When his felowes would caste into his bedde Lays, (whych at that time was the fairest strumpet in Athens) when shee would entice him wyth her whores conditions, hee would cut his owne members, because shee should not overcome him. Being sente wyth other embassadours to Phillip, when all the rest tooke rewardes, and banquetted wyth hym, he would not: Insomuch, that when Phi-
lip

The first booke.

lip many times would talke with him, hee refused. For which cause Philip admytted him not for an Embassadour. And whē he with the rest of his felowes was returned to Athens, they said that hee went wth them in vaine. And when (according to y^e lawes) he should therefore pay a forsaite, he counsailed the rulers to take good heede to the common weale, saying that Phillip with giftes had corrupted al the other Embassadours, but could not make hym graunt, by any maner meanes, which (they hearing) esteemed him moze then euer they did before. Being sent another time to Antipater, to redeeme the prisoners which he had taken in battaile. Antipater desired him to dyne with him, which he denyng, saide, I come not to dine and banquet, nor to take pleasure with the, but to redeeme my felowes from y^e sorowes which they suffer wth thee. And when Antipater hearde the wisdom, & saw the constant mind of y^e man he gently entertaining him, deliuered his prisoners. Whē Dionisius in his p^{re}sence said to Plato, some body shall take frō thee thy head, he said y^e shal thei not except thei take away mine first. He liued holily, & wzot exceeding many goodly wo^rkes, & died being
lxxxv.

of liues and aunswers. Fo. 64
lxxxij. yeares olde. His goodlye counsayles
shalbe spoken of in their places.

¶ Of Zeno Eloates. Cap. xlix.

Zeno Eloates the sonne of Diredus, by a
doption became Parmenides sonne, he
was of body large & tall. And lerned of his
adopted father his philosophy, wherein hee
became so excellent, that as Plato & Aristo-
tle sayeth, hee was the firste deuiser of Lo-
gicke. He was a noble man both in gouer-
ning the common weale, & also in teaching
of philosophye. There was in his time one
called of some, Pearchus, of other Diomedes
which vsurped the gouernance of his coun-
trei, & there according to his lustes, with-
out respect either of lawe or Justice, vsed al
points of tyranny. Wherefore Zeno wyth
other conspiring to put him down, or driue
him thence, were pzenented of their purpose
and Zeno taken. And when the tirant en-
quired of him what confederates and pro-
uision of weapon they had, hee minding to
make him afraide, confessed that all those
whom the tirant trusted most & toke for his
chiefest friends were of counsell in his co-

The first booke.

spiracy. And when he told him certain thinges openly of som of the, he feined that hee wold secretly shewe him greater matters. And when the tirant therfore went neare him and bowed his head to him, he with his teeth caught him by the eare, or as (Demetrius saith) by the nose, & left not hys holde till he tare it quite away. But when the tirant the more incensed herewith, brought him to the racke, as sayeth Antisthenes, he would confesse nothing more then what he did at first. Wherefore as sayeth Hermippus, he was by y^e tirant put into a mortar of stone, and there pounded wth a pestle to force him to bewraye hys confederates. And when he was therewith almost killed he cried out to the people: s^ye vpon you cowards, y^e ye can suffer a tirant the destruction of your countrey, thus to deale wth you, And though nothing else might moue you, me thinks this cruelty which I sustaine of him for my countrey sake and yours, were sufficient. And when he had so said, because he would cōfesse nothing, he bit of his own tong, and spat it out in the tormenters face who therfore killed him as Hermipp^o saith But Antisthenes saith that the people moued partly with his words, but more wth hys

of liues and aunswers. Fo. 65

his manhode and grieuous torments, fell immediatly into a rage, and with stones killed the tirant. He despised al pompe and glozy, and for iustice & trueth sake, al kind of torments, when men railed at or flattered him, he would be angrie: and when diuers Philosophers would therefore reprove him, he would make this aunswer: If I should not be moued with reproches, the should I not neither delight in praises. His other sayings shal bee noted in their places.

The summe of all.

In this first booke of philosophers I briefly declared
The right order of their liues, and godly conuersation,
Whose examples of vertue ought ioyfully be embraced
And to be folowed of all men without exception.
Their counsailes are comfortable in euery condicion,
And next the diuine scriptures there is nothing more true
Than their godly good doctrine, to teach men in vertue.

I. ij.

The

THE SECONDE booke.

Of Theologie philosophicall.
Cap. 1.



Cause the name
of Philosophers
or hethē men is a
thig very obious
to ignorāt cares,
who wil not one-
ly suspect, but al-
so despise whatso-
euer the heathen
teach, takyng the

for infidels and misbeleeuers, therefore I
thought it good befoze I came to their pre-
cepts, to shewe their opinion concerninge
religion, that it may be knowne what they
beleued of god, of theselues & of his woꝝks,
al whych they themselves cal Phisiologie,
for no doubt the common weales wherein
they dwelt, had sundry religions, and those
most vile & shameful, som woꝝhiping their
own deuises, as Idols or Images of men,
beasts, diuels & other things, other som the
crea-

Of theologic philosophicall fol. 66
creatures themselves, as spirites, Diuels,
Sunne, Moone, Starres, Elements, Ven
serpents, onions, & other like, & with fond &
detestable ceremonies, seruing them wyth
drunkennes, lechery, & sacrifice of al kinds
of cattle, & foule, yea murdying childzen, me
& womē, yea & their own selues to do their
gods homage. But these Philosophers of
whō I treat, although for feare, obedience,
& quiet sake they seemed to do as the cōmon
people did, yet knew they by y^e search of na
ture, that there was but one god, & that all
their religiōs were wicked & abhominable.
And therfore some of thē cried out vpon thē,
& rather suffered death than agreed to allow
them: as for example. Socrates whose lyfe
you haue before in folio. liij. For as Saint
Paule saith, y^e consideration of the creatu
res which they saw, draue them to confesse
there was a creator, who as by his wisdome
& power he had ordeined al thigs: so by his
prouidence & goodnesse ordered & p^reserued
them. They perceiued also that there was
in themselves a reason & mind, whiche at
teined to y^e knowledge of god, & had power
to comprehend and commaunde spirites,
which sith they be immortall their soul must
needes also be immortall, because it had

Of God, of his workes

power ouer immortal thigs. But although they knew god & theselues in this wise, yet ouercom to worldly pleasures, many of the worshipped him not as they ought, but fell wth y^e world to idolatry, for their bodily commodity, following the luste & sensuality of y^e flesh. But now of these heathē philosophers (or sure very few) were of y^e sorte, but like true wise & constant men both knew god, & serued hī wth purity of life which is hys true seruice, wherof what they thought, & what thei taught, is declared in this booke which I cal their theolgy, because it scerneth specially their doctrine of god, which when it shalbe red & duly cōsidered, I doubt not but y^e odiousnes of their heathē nāes shal so litle trouble any mā, y^e their pzecepts shal the rather be accepted, cōsidering y^e they be both honest & natural, & come frō such mē whose heathē lines do stain i verteo⁹ pfectiō (I am sozry to sai it, but moze sozry to se it) our hōest pfectiō y^e new be or ought to bee christians.

Of god, of his workes, of his mercie & iustice. ca. 2.

Christippus.

The order of al things y^e are visibie i this world, declareth y^e ther must nedes bee one principal cause & beginning which we cal god, & also y^e y^e same order cannot be wth out prouidence & one perpetual goneruoz.

That

That is god which lacketh beginning & ending: whiche god beinge made of none, hath by his owne power created al things.

He only is to be known & taken for a god which is not only a creator, but also a comforter, a preserver, a saviour, & a deliuerer.

God is without any body, inuisible & also immortall: whose form cannot be comprehended wyth the eyes of mortall men, nor yet described by any sensible knowledge.

God in power is in al things, & in every part of the world: and by his prouidence, al things are preserved, gouerned & moued: And he him self is of none other, eyther moued or gouerned, but is the first comprehensible mouer.

God is the principal & chiefest god above all nature: whō al creatures honor & loke for.

The diuine nature and substance of god suffreth neyther change nor ende: for it is both immutable and infinite.

In god nor about god, can bee none euill: therefore al euil is far from god: for al goodnes proceedeth from him, and he is the only fountaine and principal goodnes.

God as he is almighty: so may he worke in all things after his owne opinion & wil, except in iustice.

Of God, of his workes

God is all goodnesse, all charitie, al loue.

Mar. Aure.

The god immortal hath made al thinges cōmunicable to men mortal, except immortality, & therfore he is called immortal, because he neuer dieth: & we also be called mortal & failing because we al take an ende.

God thauthoꝝ of all goodnesse hath created all good things.

Plato

God is carefull foꝝ all as well small as great.

Mar. Aur.

God is pitifull, foꝝ though he geueth vs paine, yet he kepeth the fault close.

In all thy troubles, commit thy self only & altogether vnto the moste high & mighty god: and feare not men that threaten, nor trust men that speake faire, but trust hym that is merciful, true of his promise, and able to make his worke good.

To loke foꝝ no help of man, bringeth the help of god to al them y^e seeme to be ouerthrowne in the eyes of the wicked.

Detr. Lumb.

Onely god foꝝgeueth and pardoneth vs of our sinnes.

God knoweth and seeth bothe the deedes & also the thoughtes of all men: from whose knowledge nothing may be hid.

Diogenes.

God presently beholdeth al things.

God knoweth al men, hee loueth y^e iust, & hateth th^e y^e work wickednes.

Of his mercie and iustice, Fol. 68.

No mā may escape y^e iust iudgemēt of god. *Hermes*
God is oure onely iudge: who beinge in *Alex. Seuer*
heauen faileth not to punishe all them that
abuse his image.

As god findeth thee to bee when hee cal- *Phocion*
leth thee, so doth hee iudge thee. God is so *Mar. Tur.*
righteous that his fierce & cruel chastisemē-
tes neuer falleth vpon the earth but by our
own cruel shewdnesse: & our secret sinnes
in such wise awaketh vs that wee acknow-
ledge to haue but due and open iustice.

God wil rewarde euery man accoordinge *Hermes.*
to his woꝝkes.

The iuste god neuer appraſeth hys ires *Mar. Tur.*
agaīnst vniust men, but if the requirers be
berely innocēt and meke: god is so iust that
he wil not geue iust things but by the han-
des of iust men.

If thou wouldst obtain any thing of god *Diogenes*
frame thy woꝝkes accoording to his will.

Desire nothing of god, saue that whiche *Pithagoras*
shalbe rightfūl, for hee wil graunt nothing
vniustly asked.

Be careful in such things as pertain vn- *Socrates,*
to god. Though god exalt thee in this world *Anacharsis*
be not proud, nor despise any man therfore,
nor think not thy self better than another,
but remember that God by creation hath
made all men alike.

Of God, of his workes,

Intithe.

Forasmuch as al men, although they bee great sinners, receiue daily great benefits of god: are therfoze much y moze bound to thak him for his grace, & most hartily to ask him for geuenes for their sins & trespasses.

Socrates,

God greatly esteemeth vertuous people though in the world they be little set by.

A good man is the similitude of god.

All the world is the temple of god.

Sermes

When thou wilt faste, purge thy soule from filth, and abstaine from sinne, for god is better pleased therewith, then wyth absteynining from meates.

Mar. Aure.

Here foloweth seuen things to bee noted of god. The first is, let neuer man leue god for another man, for scare that god depart from the miserable man in his most great necessity. The second is, that moze auaieth to hold vpon y part of thimmortal god that is in heauē, thē with al the mortal mē in y whole world. The third is, y men shoulde beware to annoy god, for y ire of god doth much moze damage then the iniquitie of al men. The fourth is, that god neuer forgetteth a mā at any time, but if god be forgotten by him a thousand times. The fifth is, that god do suffer that one shoulde be persecuted of another that is euil, or he haue first

per-

Of his mercie and iustice. Fol. 69.
persecuted one y is good. The first is, if me
wil haue god fauorable vnto them in time
of warre, they must first serue him in tyme
of peace. The seventh is, that god as a piti-
ful god sendeth not to any realme any kind
of extreme chasticement, but if it be for som
extreame offence committed in the same
realme. As god is full of mercy, so is he al-
so a iust god. As wel in aduersity as in pros-
peritie reioyce, and thank god.

Phocion

God supplieth where our power lacketh.

We myndful of god, for the remembrance
of him kepeth men from euil.

Like as god surmounteth all other crea-
tures, so the remembrance of him surmoun-
teth all other imaginations.

Plato

¶ The summe of all.

God is a substance for euer durable,
Eterne, omnipotent, mercifull and iust,
Which guideth all things in order conuenable,
A God in whom ech man ought for to trust.
Who so prayer geueth grace to mortifie our lust.
In whose feare and loue, all that shall here endure,
Shal after this life of better life be sure.

Of man and what he is. Cap. iii.

Chilo.

There is nothing so harde a matter
as for a man to know himselfe: for
wee bee so blynded wpth self loue
tha: we clatter our selues in many things.

Let

Of man

Agapetus.

Let vs learn first of al, this commaundement of god, *know thy selfe*, & let vs folow it, for he that knoweth himselfe, shall knowe god, and he that knoweth god shalbe made like god. Hee shall be made like god that is woorthy of Gods fellowship, he is woorthy of gods fellowship & dothe nothing vnwoorthy of god, but thinketh on godly and heauenly matters, & speaketh that he thinketh and doth that he speaketh.

Pitha.

Thou shalt know thy selfe according to gods commaundement, if thou consider what thou art, what thou wast, & what thou shalt be: by this last, both & first are knowne, because & last is most euident. Thou knowest thy body shal putrifie & become earth, then was it erth befoze it was thy body, for loke whereinto any thing ceaseth, therof be sure it had the beginning. And seeing that nether in, neyther with the earth of thy bodye is any wisdom, discretion or knowledge left after thy death, it is euident & those thinges (whiche while thou wast alieue were in thee) came not of the earth, for whatsoeuer comnieth naturally of any thing is so ioyned therwith that it cannot be seuered. And therfoze thy growing & sensible mouing life that came of the earth, remaineth so with it that

that by putrifaction plants & woꝛms do engender therof, which encrease, mone, & scle as thou didst. But wysedome, discrecion oz knowledge they haue not, wherby thou maist know thou hadst the from som other thing, & not of y^e earth oz bodily mixture. If wisdom, discrecion oz knowledge come not of the body, then seing they be y^e best thyn g in man, they muste come of a better thing. And better then y^e elements (wherof mā is made) is nothing, sauing god & spirit & power proceeding from god. Then is thy reason oz soule, which I cal knowledge, discrecion & wysedome (either god oz his spirit) & so of it selfe immoꝛtal and incorruptible.

Man is a creature made by God, of twoo Plato parts, of a soule euerlasting, immoꝛtal, of substance inalterable, wherein is reason wysedome & knowledge, & of a body fraile & coꝛruptible, made of y^e.iiij. elements, wherof commeth life, lust, & senses.

Because God made man to his own like Plato nesse & similitude, he therfoze loueth him according to the common pꝛouerbe. Al thing loue that which is most like to it selfe.

Mankind whō god hath only endued with Tullius. the great gift of wit, vnderstanding & reasoꝛ above all other creatures, maye not (moste of

Of man.

of al) stick stil or abide in this grosse appetit to trauel for nothing els, but for pleasures & profits of this fugitiue & vaine world, but ensuing rightly y^e heauely guide of our nature, muil be led to y^e desire of truth, honor, & semelines: wherwth the more that we be decked, adozned, & beautified the further of we shalbe from the brutishnes of beasts, & approued the nearer vnto the nature diuine: which of it self is on!y most excellent: & therefore most specially to be embzaced.

Cicillius.

As al things (whatsoeuer they bee) y^e are bzied vpon the earthe, are all created & bzied for the commoditie & vse of mā: so man for the cōmoditie of man, is begotten into this world: that they (as men amōg themselves should be helpers one to another.

Aristotle

Man is the patron of frailty, the spoyle of time, the playe of fortune, the image of inconstancy, the triall of enuye and miserie, and al the rest of him fleme and choler.

Herodotus.

Miseries haue power vpon man, not mā vpon miseries.

Democritus.

There is no stableness in ought that belōgeth to manne, but all thinges are guyded with a disorderlye course, men neuer can scarcely finde any good thing, seeke theye it neuer so diligently: but euill thinges fall vpon

upon them vnought for.

The chiefe cause of al euills that happen *Socrates* to man, is man himselfe, for he through his greedy lusts and desires troubleth both himselfe and all other creatures.

A man vnkinde more cruell then wilde *Hermes* beasts, al things hate thee, because thou destroyest al things, death watcheth for thee euery houre: if thou fly into y^e earth the wolues & other wilde beasts will deuour thee, if thou clime vp into the trees, birds & wormes wil assault thee, if thou take the water the Crocodiles & Ewts will destroye thee, which beasts nature hath iustly ordeined to take vengeance vpon vniust men.

Men dwelling vpon y^e earth, glad of reason *Apuleius*. able to talke, and hauing soules immortal their members subiect vnto death, they are both of merry and careful minds, they haue brutish & vile bodie: not like in al conditions, but al like in errors: al of piewish boldnes: stiffe in hope, vaine in labour, vnickle of fortune, euery one mortal, & yet euer continuing together their whole kind by mutual successiō of their brode, changeable, their time euer flying away, long before they be wise some dead, som forgotten and in their liues are neuer sufficiently contented.

Man

Of man.

Thales.

Man is vncertaine of anye thing all hys life space finding nothing that he may lean or trust vnto, he wāders euer amōg doubt full chaunces, with vaine hope alwaies comforting his mind, for no man knoweth certainly what shal betide him, or how, whē, or where he shall leaue his carkas.

Eurip.

Man is onely a breache and a shadowe, & all men are ignorant and as frayle and vncōstant as the shadow of smoke.

Homer

God hath so ordeined for mankind, that we must liue in care: for among al thinges that liue and crepe vpon the earth, none is moze miserable than man.

Alexander.

All beasts are happier & farre wiser the man: for behold the asse, of beasts no doubt most miserable, yet hath hee no harme thorough hys owne fault, saue what doth hap him by nature, but wee beside our natural euils procure our selues many other, for wee be soze for euery misfortune, angry for euery euil word, if any straunge thing happen, we are amased, & afraide of euery shadow.

Bias

Griefes, opinions, greedye desires, and lawes, are euils of our owne procuring not sent by nature.

Diogenes.

Men in the beginning accompanied themselves together, and builded Townes to saue

saue them from wild beasts, but now contrary, for their safeguard, they are glad to fly all company & to liue in wilderness, safer abode amonge wilde Tigers, than in any towne among tame officers.

All men are by nature equall, made all by one workman of like mire, and (howe soeuer we deceiue our selues) as deere vnto god is the poozest begger, as the most pompos prince liuing in the world. Plato.

To them that bee greatest in worldely welth, & greatest mischieses euer appoche. Herodotus
It may chaunce to ech mā & chaunceth to ani. Seneca,

My sonne, the endes and disposicion of al things are in y hands of almighty god, & he ordreth thē as he list, mā hath no power ouer his life, but we liue like beasts alwais ignorāt, doing & suffering that god hath appointed, notwithstanding we comfort our selues stil with good hope and confidence. Hermes.

There bee in euerye man two powers, drawing and leading him: A desire of pleasure which is bred in the bodye, and a good opiniō coueting only good things, betwene those twaine there is continuall stryfe in man. And when the opinion hath the masterye, it maketh a man sober, chaste, discrete, and quiet. But when desire getteth

Of man &c.

the vpper hande, it maketh hym a lecher, a rioter, a surfetter, a brawler, couetous and vnquiet.

Socrates. To be to him which contempning the excellency of his owne nature and the diuinitie that is in him, serueth only his bodily lusts, defiling his owne soule, thozowe his vile desires and beastly delights.

Augustinus. Nature is a certain strength and power put into thingz created (by god) who giueth to ech thing that which belongeth vnto it.

Aminas: The nature of a man (properly of it self) is neither apt to keepe measure in displeasure, noz yet in gladnes & pleasure: for he is diuened by the violence of affection, sometime with pitie, and sometime with furie, as his desire present doth gouerne him.

Zeno. He ceaseth to bee a man, & is in deede but a brute beast that leaueth the rules of reason, & giueth his mind only to the fulfilling of his bodily lustes.

The summe of all.

Man that consisteth of body and of soule,
Is gods good creature, specially made,
To know his maker, also to controll
Such lusts in flesh, as elements perswade
A beast, if that his life he beastly trade,
An earthly god, if voide of hope and hate
He liue content, and know his owne estate.

Of the soule and gouernance thereof. Cap. iiii.

The most precious & excellent thing that god hath created here in erth is a man, and the richest thinge to him is his soule & reason: by which he keepeth iustice, and escheweth sinne.

Heraclitus.

The soule is an incorruptible substance apt to receiue either ioye or paine both here and els where.

Solon.

By the iustice of god the soule must needs bee immortall, and therefore no man ought to neglect it, for though the body die yet the soule dieth not.

Plato.

The soules of the good shall liue in to a better life, but the euill into a worse.

Socrates.

When a reasonable soule forsaketh his diuine nature, it becommieth beastlike and dieth. For althoughe the substance of the soule be incorruptible, yet lackinge y^e vse of reason, it is imputed deade, for it loseth the intellectuall life.

Pythagoras.

If death were the dissoluing both of body and soule, then happy were the wicked, which being ridde of their body, should also be ridde of their soule and wickednes. But for somuch as it is euident, that the soule is immortall, there is left no comfort for the wicked to trust in.

Plato.

li. ij.

The

And gouernance thereof.

The soule when it dieth, carieth nothing with it, but her vertue & learning, and hath of it selfe none other help, wherfoze al such as foze the multitude of their sinnes & mischiefes are hopelesse, and such as haue committed sacriledge, slaughters, with such other like wickednesse, the iustice of god & their owne deserts dampne vnto euerlastig death, frō which they shal neuer be deliuered. But suche as haue liued more godlye than other, being by death deliuered frō prison of the body, shal ascend vp into a purer life, and dwel in heauen euerlastingly.

Legimon.

The immortallitie of the soule excludeth al hope from the wicked, & establissheth the good in their goodnesse.

Socrates.

The soule y foloweth vertue shal see god.

Boetius.

The soule despiseth al worldly businesse which being occupied about heauenly matters, reioyseth to bee deliuered from these earthly bandes.

Aristotle.

The delites of the soule are, to know hir maker, to consider the woorkes of heauen, and to know hir owne estate & being.

Solon.

A cleane soule deliteth not in vncleane thinges.

The night seemeth tedious vnto a man and darke, howe much rather a soule destitute

titute of the light of god, and darkned with sinne. The goodly bewty of y body pleseth the eyes, but how honest a thing is y bewtye of the soule: A deformed visage seemeth an vnpleasant thinge, but howe odious a thing is a mind spotted and defiled withe vices. So only shal the soul happely depart from the body at the last end, as afoze hand shee hath diligently (thzough true knoweledge) recozded and practised death, And also haue long time befoze, by the despisinge of things cozpozal, and by the cōtemplatiō and loue of thinges spirituall, vsed hir self to be (as it were in a certain maner) absent from the body.

Socrates.

The soule knoweth all thinges: wherefoze he that knoweth his soule, knoweth the all thinges: and hee that knoweth not hys soule knoweth nothing.

Little teaching sufficeth the good soule, but to the euil, much teaching auaileth not. Plotinus.

The wel disposed soule loueth to do wel but the euil desireth to do harme. Seneca.

The good soule graffeth goodnesse, the fruit whereof is saluation, but the euil planteth vices, whose fruite is dampnation. Boetius.

The good soule is knowen, in that yt gladly receiueth trueth, and the euil, by

by.

the

And gouernance thereof:
the delight that it hath in lies.

The soules of the good bee sorrowfull, for
the workes of the wicked.

Pithagoras. A good soule hath neither to great ioye,
nor to great sorrow, for it reioyceth in good
nes, and it sorroweth in wickednes. By the
meanes whereof, when it beeholdeth all
things, and seeth the good and bad so myn-
gled together. It can neither reioyce great-
ly: nor be grieved with ouermuch sorrow.

Plato. Soules be lost that delite in couetousnes.
Whoso desireth the lyfe with the soule,
ought to mortifie it with the body, and giue
it trouble in this world.

Hermes. It is better for the soules sake to suffer
death, than to lose the soule for the loue of
this life.

Hermes. While the soule is in company of good
people, it is in ioye: but when it is amonge
the euil, it is in sorrow & heauines.

He is in great daunger that looketh not
to his soule.

Sicknes is the prison of the body, and so-
rowe the prison of the soule.

Socrates. A wise man ought to looke as carefullye
to his soule, as to his body.

Seneca. It is better to haue a soule garnished
with vertue & knowledge, than a body dec-
ked

ked with gorgeous apparell.

Wisdomme, vertue and vnderstanding,
are the garnishings of the soule.

Order thy selfe so, that thy soule maye
alwaies be in good state, whatsoeuer come Pythagoras
of thy body.

Dispose thy soule to all good and neces-
sary things.

Cuill men by their bodily strength resist Plato.
their misfortunes: but good men by vertu
of the soul suffer them patiently: which pa-
cience commeth not by might of arme, by
strength of hande, nor by force of body, but
by grace of the soule, by which we resist co-
uetise and other worldly pleasures, hoping
to be rewarded therfore with eternal blis.

Blessed is the soule that is not infected Aristotle
with the filthynesse of this worlde.

The vanities of the world are an hynderance to the soule.

Who be to the sinful soule that hath not Plato.
power to returne to hir owne place, whose
filthy workes of bodily pleasure doth hin-
der hir from the blisseful state, and keepeth
hir downe from the presence of god.

No deade caryon so lothsome!ye stin-
kethe in the nose of anye earthelye
manne, as dothe the abhominable and

And gouernance thereof.

dead stinking soule of man in the presence of god.

The soule of man is dead and hath lost both his life, his beautie and sweetnes, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthy communication, and such like.

If the soul of man (throughe sinne) bee once deade: it is neuer agayne reuiued, but by thonly meere grace and mercy of y most gracious and liuinge god: whose vengeance (by his iustice) still waiteth the destruction of the wicked and wilfull sinners.

lutarch.

As the body is an instrument of y soule so is the soule an instrument of God.

The body was made for the soule, & not the soule for the body.

ullius.

Mans soule beeing decerpte or taken of the porcion of diuinitie, called *mens*, maye bee compared with none other thinge (if a man might lawfullye speake it) but wythe God himselfe.

The minde of manne is not a baine or idle substance of manne, but it is a lyuelye substance whiche endeuoureth it selfe busilye to sette forth and expresse in worde what soeuer it dothe conceyue in it selfe (by the meane of the spirite) whiche is (as
it

(it were) the conduct whereby the worde is brought forth from the deepe secreete parts of the minde.

We vse specially the rule of the soule, Catline, and seruice of the body: the one wee participate with God, and the other with beastes.

The soule passeth out of this world moze swiftly than any bird that flieth. Socrates.

Locke how much the soule is better than the body, so much the more grievous are the diseases of the soule from the griefes of the body. Diogenes.

The soule cannot but ever liue, it hath none ende of liuing: yet wee maye say that the soule liueth and dieth. It liueth in the grace and fauor of god, and dieth in the malice of the diuell.

The soules life is the light of vertue, & his death is the darkenes of sinne.

The summe of all.

Of all the good creatures of gods creating,
Most pure and precious is the soule of man,
A perfect substance at no time abating:
Which with the body the passions suffer can.
In vertue ioyous: in vice both wo and wan,
Which after death shal receiue the rewarde,
Of workes which in life time it most did regard.

Of life, how ful,

Of life how full of miseries and wretchednes it is. cap. v.

Hermes.

Life is nothinge els but as it were a glue, which in man fastneth the soule and body together, which proceedeth of the temperament of the elementes whereof the body is made, which (if it be not violently melted beefore thzough our owne distemperance, or losed with the moisture of our owne merites, or sodainly consumed with the loue or hate of God) weareth away thzough age of the bodye, and so at length commeth to nothing.

Plato.

Life is a bzittle & miserable fetter which chaineth the pure & euerlasting soule to the vile, sinful and corruptible body.

Alexander.

Life is of his owne nature a grepuous thing, most miserable & full of innumerable cares and griefes.

Socrates.

Life is a perillous passage, for wee bee therin troubled with stormes and tempests farre more miserablye then suche as make shipwacke, for we sayle as it were in the sea, alwaies in doubt, hauing fortune our liues gouernour, some hauing prosperous windes, other some contrary: but we arriue
al

of miserye it is.

fe. 77

altogether at one hairen vnder the ground.

¶ Ife how may a man get fro thee with
out deaths helpe: thy euils be infinite, & yet Pitha.
no man is able either to auoid nor yet to a-
bide them. Onely the sunne, the moone, the
starres, the sea and lande, are pleasant, be-
cause they are by nature beautiful, al other
things are doubtfull & greiuous. And if a-
ny good thing happē to any man, he seeleth
also therewith tribulation and sorow.

Consider that mans life is weake and Democritus
fraile, fulfilled with many froward & trou-
blesome businesse in prouidinge for it but
meane suffisance, and thinges needefull to
saue it from misery.

There is no kinde of life but may be ex- Menander.
ceedingly discommended, as hauing in it no
notable, worthe or honorable thing: But
all mingled with frailty, weaknes, & many
grievances. What life then shoulde a man
leade: abroad, that is to saye in offyces are
strifes and troublesome actions, at home
cares, in the fielde great labours, in the sea
feare, in wandring or iourneyinge, if it bee
boide of icoperdy, yet it is paineful and te-
dious. Art thou married: then canst thou not
be without cares, wilt thou not marie: then
is thy life vaine and solitarie.

Chil.

Of life, how ful

childre bring sorowes, but lack of the make
y life vnpleasant. Youth is wilde & foolish,
age weak & feeble. Wherefore one of these
two things is to bee chosen, either neuer to
be bozn or to die immediatly after our birth.

Heraclit.

Alas alas what a sorte of dyuers euyl
chaunces, and holwe straungelye they hap-
pen to vs in this life, one bewhaileth the
losse of his children, his wife and goods, an
other weepeth for lacke of health, libertye,
or necessary liuing. The workeman may-
meth himselfe with his owne tooles, whyle
he earnestly applieth his businesse, the idle
man is pined with famin, bittē with dogs,
imprisoned & whipped in euery good towne
the gamner breaketh his leg in dauncing,
his stonys in bauing, his longs in runing
his arme, his shoulder, or his neck in wast-
linge. The aduouterer consumeth himselfe
with botches and leproy. The dicer is soden-
lye stabbed in with a dagger. The student
wzong continuallye with the reuene or
the goute. Who is free from the strokes
and murther of theues: or from the woun-
des, rauite, and slaughters of souldiours,
woyse than theues? besides that, iust and in-
nocent men are oftentimes wzongfullye
punished, imprisoned, banished, and pity-
oulye

of miserye it is.

fc. 78

oulye put to death, children are smothered in the cradel, fall into the fire, are drowned in the water, ouerrun with beastes, poisoned with spiders, and murdered or plaged with infection of the aire, besides dyuers sicknesses, and other casual happes, as falling of houses, dearth, famine, thunderboltes, lightning, fuddes, and many more troublesome chaunces which sodainely alight vppon al men indifferently.

Solon:

Whosoever thinketh in this life to lyue without laboꝝ and sorow, is a foole: for god hath so appointed our state, that wee by vertue of our soule shoulde suffer & subdue al kindes of aduersities.

Little would we regarde the true life of the soule which it entreth after it is loosed from this life, if this life had any pleasure in it, notwithstanding the innumerable sorowes and griefes that we sustaine thereby, we are so loth to be rid of it.

Diogenes.

How can life bee of anye greate value, when euerye souldyer will sell it for fire pence. Lyfe is like one daies imprisonment: for the whole time of oure life is but as a day, vppon whiche the night of death commeth.

Socrates,

God hath purposely ordeyned the griefes

Of life, how ful &c.

griefes, miseries and sorowes of this life to be so manye and greate, and the pleasures thereof so smal and few, to make vs y more desirous of the heauenlye life, which is nothing but ioye and pleasure.

Plato.

There is none either so great an orator, or els so mightie an enchaunter as life is, for it perswadeth vs the contrarpe of that which both wee see and feele. For notwithstanding that wee knowe our frailtie, and that we must needes die, yet what wrongs what hatreds, what labors, and what greedy deuises, begin we daily a fresh, in hope, or rather assurance of life, to finish and enjoy the fruits of our enterpryses.

Seneca.

The flowers of life which are lustes and pleasures, are false shewes, shadowes, and vanities, and the fruits therof, labour, care sicknesse and tediousnes, the tree it self, corruption and frailtie.

Theophrast.

What a shame is it for men to complain vpon god for the shortnes of their life, when as theye themselves as short as it is, doe through riot, malice, murders, care, and warres, make it much shorter, both in themselves and other.

The summe of all,

Life

Of the world, the pleasures. fo. 79

Life which chaineth the body and soule in care,
Is fraile and vaine, more slipper then the slime,
Heapes full of cares, but quiet hath it none,
Ordainde of God a prison for a time:
To plague and purge the body and soule from crime,
Which whoso spendeth vertuously and well,
Shal after it in ioyes and glory dwell.

*Of the world, the pleasures, and daungers
thereof. ca. vi.*

The world was created by the diuine
puruicance of god. Aristotle.

The goodnesse of God was cause
of the worldes creation. Plato

God created this worlde a place of plea-
sure and reward, wherefoze such as suffer
in it aduersitie, shal in another worlde be re-
compensed with pleasure. Hermes.

This worlde is a way full of hid thistles:
wherfoze euery man ought to beware how
he walketh for pricking of himselfe. Seneca.

He is not wise knowing he must depart
from this worlde, that busseth himselfe ther-
in, to make great buildings. Pythagoras.

This worlde is like a burning fier, wher
of a little is good to warme a man, but if
hee take to much, it wil burne hym alto-
gether.

¶

and daungers thereof.

We may vse this world, but if we abuse it, we breake the loue that we haue to god,

He that loneth the world hath great tra-
uaile, but he that hateth it hath great rest.

Socrates.

Print in thy mind, and execute with liuely diligence the effect of this counsaile folowing, wherein is contained thy life & death thy ioy and sorowe, as well in this present transitorious world, as also in the other euerlasting worlde to come. Three things thou must diligentlve note, that is to saye, the soule, the bodye, and the substance of this worlde. The first place of these threes (by good reason) hath the soule, seeing it is a thing immortal that is created and made after the figure and shape of the almightye and euerlasting god.

Soule.

Body.

**Gooddes of
this worlde.**

The next & second rounge hath the bodye, as the case & sepulcher of the soule, & nerest seruāt to the secrets of the spirit. The third rounge & place occupieth the riches & goods of this world, as the necessary instrumentes or tooles for the bodye, which cannot want nor lacke such needeful thinges. Let then the eye of thine inwarde minde first chief lve and diligentlve beholde the firste and best thing in thee, that is, thy soule. Perte vnto that haue respecte to thy bodye, and thy wo-

Of the world, the pleasures, Fol. 80

Thirdly consider the world. He that happily (through grace of the living god) keepeth these three in their degrees & due order, shall surely content god, please him selfe, & satisfy the worlde. First therefore care for thy soule, as for thy chiefe Jewell & onely treasure: Care for the body for the soules sake. Care for the worlde for thy bodys sake. Take hede above all things that thou goest not backward, as hee doth y first careth to be a riche man, next to be a healthful man, & thirdly to be a good man, wher he should do cleane contrary. First to study for goodnes, next for health, & last for wealth.

We see by experience so great blindness among men, that they in such wise care for riches, y very little they care for the health of the body, & nothing at all they minde the state of the soule.

He that loveth the world shall not faile of one of these inconueniences or bothe: y is, either to displease god, or els to bee enuied of mightier men then himselfe.

This world is but a passage into thother: wherfore he y prepareth him things necessary for y passage, is sure from all perils.

The worlde is so malicious, that yf wee take not good heede to prepare against his

L.i.

Winn-

Mar. Tur.

and daungers thereof,
wrynches, it will ouerthrowe vs to our
great losse and hurt.

Beholde well this world, take warning
in time and marke howe theye fall that b-
seth to clyme.

Plato Beware that for the variable and vayne
delights of this wicked world, thou lose not
the ioyfull & everlasting felicitie.

Periander The man that is onely of this world, and
hath no consideration of the world to come
must needs be wicked in the sight of God,
& a graceles man in the sight of men.

Socrates, The loue of this world stoppeth mennes
cares from hearing wisdom, & blyndeth
his eyes from seeing through it: also it cau-
seth a man to be entiaied, & keepeth him fro
doing any good.

Mar. Aur. The world and the fleshe do nought els
but fight against vs, & we haue nerde at all
times to defend vs from them.

Seneca Man hath neuer perfitt rest nor ioy in this
world, nor possesseth alwais his own win-
ning.

Mar. Aur. O world thou hast so many countenaun-
ces in thy vanitie, that thou ledest al wan-
dring in vnstablenes.

Socrates. Trouble not thy self wth worldly careful-
nes, but resemble y^e birds of y^e aire which in
the

Of the world, the pleasures. Fol. 81.
y moznig seke their foode, but oly for y day
fpre not thy mynde vpon worldly plea-
sures, noz trust to y world, for it deceiueth
al that put their trust therin.

Hec that seeketh pleasures of this worlde *Hermes.*
foloweth a shadow: whiche, when he thin-
kethe he is surest of, vanishe the and is no-
thyng.

This seemeth an vnhappy and cruel des- *Senander.*
tery, whiche is geuen vnto this worlde of
mycry: that those things whiche are moste
excellent & of greatest price in this worlde,
are soonest with violence taken awaye, as
vnworthy for so cuil a worlde.

The chyldren of vanitie do abide in the *Mar. Aur.*
dungeon of this worlde, whiche is founded
vpon the sand.

He that delighteth in this worlde, muste *Aristotle*
needes fall into one of these two griefes,
eyther to lacke that whiche hee coueteth, or
els to lose that which hee hath wonne with
great paine.

He that loueth this worlde, is lyke one *Diha.*
that entrethe into the sea: for yf hee escape
the perilles, men will say hee is fortunate:
but if he perish, they wil say, he is wifully
deceyued.

Trust not the worlde, for it payeth euer *Seneca.*
L.ij. that

and daungers thereof,
that it promiseth.

He that trusteth to this worlde is decey-
ued, and hee that is suspicious is in greate
sorrowe.

This worlde geueth to them that abyde
an example by them that depart.

Archilaus.

Hee that yeldeth him selfe to the worlde,
ought to dispoise hym selfe to thre things
which he cannot auoide. First to povertie,
for he shal neuer attaine to the ryches that
he desireth: secōdly to suffer great payne &
trouble: thirldy to busines wout expeditiō.

Solon

This worlde hath euer his multitude that
honoureth, worshippeth, & magnifyeth no-
thing, besides the tedious & short life, & those
things that pertaineth to this life.

Euery mote choketh a worlde man, eue-
ry litle sound maketh a worlde man to tre-
ble and shake.

Hee is to bee called a worlde man that
geueth al his care to vse his wytes in thys
worlde, & crepeth vpon suche things as be
scene, hard, felt, tasted, & smelt: that climeth
not in no consideration aboue the myste of
this valley.

Hermes.

This worlde is the delight of an hower &
sorrow of many daies: but the other worlde
is great rest and long ioy.

Hee

Of the world, the pleasures. Fol. 82.

He that in this world hath a good name,
e the grace and fauour of God, ought not
aske noz desire any other thing. Alex. Seuer

The vanities of this world, are an hinde
raunce to the soule. Aristotle

There is no new thing in this world. Pitha.

He that fireth his minde wholly vpon the
world loseth his soule, but he that thynketh
vpon his soule, hateth the world.

The summe of all.

The world is a region, diuers and variable,
Of God created in the beginning,
To contain his creatures of kinds innumerable,
wherein eche one should liue by his winning.
whose many pleasures are cause of great sinning.
wherefore all that gladly, as vayne do the hate.
Shal after this world haue permanent estate.

L.ij.

¶ Of

THE THIRDE

Booke of pollicie and gouernance of com- mon weales.

¶ Of the necessitie of order. Cap. I



Seeing the quietnesse,
peace & bodily welth
whch by meanes of
mens vrruely lusts)
cannot be had nor mai-
teined heare in thys
worlde, wout polly-
tique order & gouer-
naunce: for order is thoneylve p̄seruer of
worloly quietnes: seeing also al order stan-
deth in ruling & obeying: wee wyll in thys
booke folowynge shewe whom the phyloso-
phers doe allowe for a Ruler: and what
kind of ruler is best allowed of them, what
pollicies & lawes are best to bee admitted: &
what ministratiō & obedience therunto be-
lōgeth: ȳ such as be in authozittie, may here
by se their offices: & ȳ al subiects may know
their duties & p̄forme the same, for that re-
ning of the said peace, wealtie & quietnes.

¶ Of

¶ Of kings, rulers, and gouernours, and howe they should rule their subiects. Cap. ii.

Kinges, rulers, and gouernours, (in con- Aristotle
sideratiō of their high estate, authoritie
& calling to the setting forth of vertue and
true obedience & winning to themselves im-
mortal praise) should first learne to rule the
selues, & then those y be in subiectiō to their
high authoritie.

He is vnmeet to rule other, that cannot Plato
rule himselfe.

None ought to rule, except hee first haue Philip rex.
learned to obey.

As the lyfe of a prynce is but as a whight Mar. Aur.
for al other to shoote at, & as a glasse wher
in all the worlde dothe beholde: So we see
by experyence, that wherunto a prynce is
enclined the people trauallyng to folow: y
same, haue not the grace nor power to es-
chew the euil & folow the good.

It is a greatesse offence and an immortal Mar. Aure
infamye to a prynce, that in steede of gee-
uyng his hande to good lyuyng to releue
other, casteth backward his foote of e-
uill example, whereby all other ouer-
throwe.

Of kings, rulers,

Thunierſal ſchools of al this world, is the
perſon, the houſe, and court of a prince.

It behoueth a prince or head ruler, to be
of ſuch zelous and godlye courage that hee
alwayes ſhewe hym ſelfe to be as a ſtrong
wall for the defence of the trueth: and that
he ſuffer it not to be abuſed, nor once to fall
vnder his hand.

Thoſe rulers ſinneth exceedinglye, that
geueth other licence to ſinne.

The greater that a prince is of power a-
boue other, the more ought he to be verte-
ous aboue al other.

Alex. Seuer. The counſaylours and houſhold ſeruañ-
tes of the prince being well tried, & by hys
owne example brought in good order: Al-
ſo the head officers, Judges, & al other that
haue authoritie in the publique weale, bee-
ing wel choſen & inſtructed by the example of
the princes court: It ſhoulde be wonderful
to beholde, wyth howe litle difficultie, and
how ſoone y residue of the weale publique
ſhoulde bee brought into a good faſhion, al
menne delighting in vertue, and praiſing
the beuty and commoditie thereof in their
ſuperiours. Alſo reioyſing at the affabilitie
& gentlenes of ſo verteous & noble prince
and ſemblablye dreadinge hys ſeueritye:
they

theye shall (at the laste) in such wise bring
 vertue in custome, whereby it will happen
 that suche vices as befoze seemed but litle,
 and were nothing regarded, shall become
 to al men, or at the least to the moze parte,
 most filthy & detestable.

The Prynces pallyce is like a common
 fountayne or spring to his city or countrey:
 whereby the people by the cleannes therof
 be long preserued in honestye: or by thim-
 purenesse thereof are wpth sundrye vices
 corrupted. And vntil the fountaine be pur-
 ged, there can neuer bee anye sure hope of
 remedye.

A king ought to refrayne the compaignie Plutarch.
 of vicious persons: for the euill which they
 do in his company, is reputed his.

If thou bee a gouernour, or hast ouer o-
 ther soueraintie, knowe thye selfe: that is,
 knowe that thou arte verely a manne com-
 pact of soule and body, and in that al other
 men bee equall vnto thee. Knowe also that
 euery man taketh with thee equall benefit
 of the spirit of life: for thou hast any moze
 of the deue of heauen, or the bryghtnes of
 the Sunne, the any other person. Thy dig-
 nitie or authoritie, wherein thou differste
 from other, is, as it were but a weighty or
 heauy

Of kings, rulers,
heauye cloke, fleshelye glytterynge in the
eyen of them that bee pooze blynde: where
vnto thee it is paynesfull, yf thou weare
hym in hys ryghte fashion, and as it shall
beste become thee: And from thee it maye
bee shortlye taken of him that dyd put it on
thee, if thou vse it negligently, or that thou
weare it not comelye and as it appertey-
neth. Wherefore, whyles thou wearest it,
knowe thy selfe: knowe that the name of
a soueraigne or ruler, wythoute actuall
gouernaunce is but a shadowe. Gouer-
naunce standeth not by wordes onelye,
but pryncypallye by acte and example. By
example of gouernours, men do rise or fall
into vertue or vice.

Aristotle

Rulers moze greuously do sinne by ex-
ample, thenne by thaire acte. And the moze
they haue vnder thaire gouernaunce, the
greater accompte haue they to render, that
in thaire owne pceptes and ordynaunces
they bee not founde neglygent. And to put
them the moze in remembraunce of thaire
high estate, authoritie and callinge (and
thaire righte order of lyfe due vnto y same)
heare is the mynde of Claudianus (a no-
ble Poet of famous memory) set forth by
the ryghte worthy and woorthypfull Sir
Thomas

Thomas Eliot knight in hys booke called
the gouernour.

These verses following.

Though thy power stretch both farre and large,
Through Inde the riche, set at the worldes end:
And Mede with Arabic, be both vnder thy charge,
And also Seres, that silke to vs doth send.
If feare thee trouble, and small things thee offend.
Corrupt desire thine hart hath once embraced,
Thou art in bondage, thine honour is defaced.
Thou shalt be deemed then worthy for to raigae:
When of thy selfe thou winnest the masterye.
Euill custome bringeth vertue in disdayne.
Licence superfluous perswadeth much folye,
In too much pleasure set not felicitie.
If lust or anger doth thy minde assayle,
Subdue occasion and thou shalt soone preuayle.
What thou mayst doe, delight not for to knowe,
But rather what thing will become thee best,
Embrace thou vertue, and keepe thy courage lowe,
And thinke that alway measure is a feast.
Loue well thy people, care also for the least.
And when thou studieth for thy commoditie,
Make them al partners of thy felicitie.
Bee not much moued with singular appetite,
Except it profyt vnto thy subiects all,
At thine example the people will delight,
Bee it vice or Vertue with thee they rise or fall:
No lawes auayle, men tourne as doth a ball.

Claudio

For

Of kings, rulers,

*For where the ruler in liuing is not stable,
both law and counsaile is turnd into a fable.*

Those that haue anye authozitie and gouernance commytted to them, oughte to knowe the boundes of their estate and calling their office and duttie, beyng them selues but menne mortall amonge men, and instructours and leaders of men. And that as obedience is due vnto them, so is their study, their labour, their industry with vertuous example, due to them that bee subiect to their authozitie.

Alex. Seuer.

Authozitie ought to bee geuen to suche as careth leaste for it: And kept from them whiche please fastestt towarde it. For hee that desireth it would haue it for his onclie commoditie: hee that looketh not for it, considereth y^e hee is chosen for others necessitie. Therefore howe diuers is their mystraction, it euer appeareth where as bothe happeneth.

Socrates,

A king ought not to trust hym that is couetous which setteth his mind to gette riches: nor him that is a flatterer, nor any to whom he hath done wrong, nor in him that is at truce wyth his enemies.

Aristotle

It is better for a Realm, countrey or city to be gouerned by the vertu of a good man
then

then by a good lawe.

Except wise men be made gouernours, or Plato
gouernours be made wise men: mankynde
shal neuer haue quiet rest, nor vertue bee
able to defend her self.

Happy is that City or countrey, that hath
wise men to gouern it.

Men ought not to be chosen for their age Aristotle
nor for their riches, but for their wisdom
& vertuous condicions.

When wretched worldlings & fooles for
their wealth, are rather chosen to rule & go
uerne in the common wealth then the ver-
teous wise, & lerned men: that must nedes
folowe, that in steade of fame & honozable
report, that should worthely redown to the
godly & wise electours graue & auncient fa-
thers of that city or countrey, for their du-
tifull careful & fatherly choyse, tendering
the state of the common wealth and the ho-
nour of their pzince vnder whom they haue
authozityre to rule and choose rightly: (For
who louyng dearely their pzince whom
they knowe to bee wyse and verteous, wil
choose to rule vnder him, a foolishhe manne
hurtful & vicious) shame shal then be spokē
of them, the buckeled blowes of maiestye
shal

Ch. 10.

Of kings, rulers,

shall bee bent against them the vertuous & wyse will not eschew them, woorthe cre- dyt is not to bee geuen vnto them an hor- rible cryme is commytted by them: for the Prince and the people are abused by them, the fierce fury of God hangeth ouer them, and the Prince (by Goddes Justice) ought sharply to punish them: for they are not as they ought to bee faythfull fathers, frindes and fauourers to their countrey: but step- fathers, verve aduersaries, wycked con- spiratours, and betrayers of their Prince and countrey.

Prolegus

Moste myserable is the state of that countreye and common wealthe, where ryche menne that bee fooles are more commenlye to bee chosen, thenne ryche wyse menne, or pooze menne enryched wyth wisedome to gouerne in the common wealthe.

Legmon

Reason and godlines denye not but that it were better, that the goodes of the wycked worldlings or rich foolish men shoulde beare (by manye handes, or els by the com- mon treasure) the charges of y^e pooze & ver- tuous gouernour (by whom great goodnes and much honour shoulde bee encreased (ra- ther

ther thenne the vicious and ryche faultye
founlynge shoulde rule, by whom com-
mon wealthes are destroyed, or at the least
greatly hyndered and defamed. For as the
wyse manne wyth hys wysedome, bphol-
deth the state, and purchaseth welth, fame
and honour to the Citie, so the foolyshe or
vngodlye manne ouerthrowethe the state,
bryngethe losse, shame and dyshonoure to
the Cytie: And if custome (viciously) be the
grounde of euill choyle to gouerne among
a few affectionate, sonde, or corrupted per-
sonnes that are wealthye (not respectynge
euely as theye oughte) the straighte offyce
and duetye of a gouernoure: the hyghe
state hymselfe of mooste pryncelye maiest-
tye, oughte spreadelye to redresse that foule
enormyte: whereby due obedience is
neglected, godlye lawes infringed, Jus-
tyce not errecuted, synne not dayly puny-
shed, hys owne honour empayzed, hys
people wyth penurye empouerished, and
the roote is dayly nourished whereby is en-
creased heapes of Goddes furye for the pla-
gynge mooste vytterlye, bothe of Prynce &
countrey.

The misdoings of y pryncce are a scourge
to the commons.

What

Of kings, rulers,

What greater ground of disglory what greater occasion of dishonour, what greater & more huge heapes of mischieues & incoueniencies can be attempted & raised by agaynst the maiesty of god or against the Prince & the people of god (in godly commō welth) then by puttynge a vaine wicked or ryche woꝝdlyng, or onely a riche foolish ideot, in the roome of maiesty and godly aucthority wherby he him self should of al others, bee most straightly bydeled & restrained from his wicked attempts & foolishnes.

Justinianus.
Imperat

It is required in a godly ruler or maiestrate, to bee in his calling wise, learned in gods lawe, & in life & conuersacion vpright and pure.

Mar. Aure.

An vnwoꝝthy person to be exalted in dignitie, is more wickednes.

Hermes

Three thinges are to bee pittied, and the folwerth not to be suffered. A good man in y hands of a shrew: A wise man vnder y gouernance of a foole: A liberal mā in subiection to a cattife. And a foole set in aucthority.

Alex. Seuer.

Where good order and gouernance faileth, obedience decayeth, boldnes encreaseth, disceipte escapeth, iniury preuaileth, avarice corrupteth, and the state of a weale publique soone after perisheth.

Those

Those men that shoulde rule and haue authoritie ouer other, ought to be such persons as neuer were infamed with any vice notable, & whose liues bee inculpable, and there with bee sufficientlpe furnished with wisdom and grauitie, boyde also of all priuate affection, feare, auarice, & flattery who like chirurgions, shal not forbear w corrosiue and sharpe medicines to draw out y festred & stinking cozes of olde marmoles and inueterate sores of the weale publike, ingendred by the long custome in vice.

It becommeth a king to take good hede to his counsailers, who foloweth his lusts, and which intend the common weale, that he may then know whom for to trust. Plutarch.

Glorious is that common wealthe, and fortunate is that prince, that is Lorde of yong men to traualle, and auncient persons to counsaile.

Unhappy is that prince that esteemeth himselfe happy to haue hys Coffers full of treasure, and his counsaile ful of men of cursed & euil liuing. Mar. Tur.

All that haue authoritie, shoulde temper it with wisdom and purenes of liuing.

If a king be mercifull, hys estate shall prosper, and his wisdom shal helpe hym

Of kings, rulers,
in his neede: if he be iust, his subiectes shall
reioyce in him, and his reigne shall prosper
and his estate continue.

Hermes.

The strength of a king is the frendshyp
and loue of his people.

Mar Tur.

When a prince is greatly beloued of his
cominalty, & is vertuous of his person, then
euery mā saith if he haue not good fortune:
although our prince want good fortune, yet
his worthy vertues fail not: and though he
be not happy in his intentes, yet at the least
he sheweth his wisdome in the mean seasō.

And though fortune denieth him at one
houre, yet at another time shee agreeth by
his wisdome. And contrariwise, an vnwise
prince, and hated of his people by euil for-
tune runneth into great peril.

Great peril the prince is in, and the com-
men welth in an euil aduenture, whereas
be many intentions among the gouernors.

Aristotle.

It is a great chasticement to the people,
to haue a righteous prince: and it is a great
corruption vnto the, to haue a corrupte and
a vicious ruler.

Plutarch.

A king ought to bee of a good courage,
to bee courteous, free, and liberall: to re-
fraine his wrathe where he ought, and to
shewe it where it most needeth, to kepe him
front

and gouernours. Fol. 89

from couetousnesse, to erecate true iustice
and to folow the bertuous examples of his
good pꝛedecessors. And if it chaunce that y
strength of his bodye faile, yet ought hee to
keepe the strength of his courage.

Princes liue moze surely with the ga-
thering to them men of good liuing & con-
uersation, than with treasures of moneye
stuffed in their chests.

Mar. Aur.

The most secret counsaile of a kinge, is
his owne conscience, and his good deedes:
are his best treasures.

Alaron.

A king most surely gouerneth his realme
if he reign ouer his people as a father doth
ouer his children.

Agessilaus.

A man shall not wel gouerne a citye or
countrey, and set in good order the maners
of the people, except he bee well and sufficy-
ently furnished with eloquence, wherewith
only he may perswade effectuously, stirre,
encline, and lead where he listeth, the min-
des of the grosse multitude.

Plutarch.

Whoso euer prouideth but for parte of
the people, and vnmindful of the rest, they
bringe in sedycion and disorde, a thinge
moste hurtfull to the common weale,
whereby it cometh to passe, that some
doe seeme flatteringlye to faune vppon the

Tullius.

D. y.

peo.

Of kings, rulers,
people some affectionate to the Nobilitie,
but verie fewe to please and contente the
whole.

Plato. Gouvernours of the weale publike, must
obserue these two preceptes: thone is, that
they so mainteine the profit of the commonds
that what so euer in their calling they do,
they must referre it thereunto: alwaies for,
getting their owne commoditie. The other
is, that they bee (in anye wise) careful ouer
the whole body of the common weale: least
while they vpholde some one parte alone,
they leaue al the rest miserably destitute.

Modestie is a vertue most necessarie for
all rulers and magistrates: wherby, in the
handling of all matters, they yeld nothing
to affections: but do folowe most aptlye the
same, which seemeth to be comly, vpight,
and allowable. And it is also a mean to re-
straine them, that in following the rigor of
the law, they doe not ouer soze pinch or im-
pouerish their pooze subiectes.

Tullius A prudent, graue, and vpight gouer-
noure of the common wealth withoute all
respects of personnes or partes thereof,
wil rather gyue hymselfe whollye too
the profite and commoditie of the same,
than to hunte for ryches or the encrease
of

of honour: for hee wil very gladly and vprightly seeke to defend the whole state, and to make prouision (as he maye) for all men indifferently.

Hee that would bee a ruler or gouernour: Alex. Seuer.
shoulde first learne to bee a subiecte: For truly a proude and couetous subiect, shall neuer bee a gentle and temperate gouernour.

Next vnto God, who is so great a father as he which is father of an whole countrey: that is to say, father of the that be fathers, their childzen, and whole familie. Howe muche then ought the care of him, farre exceede the cares of all other, the charitie of him, the loue of al other, the wisdom of him, the prudence of al other.

Rule and authoritie in a good manne doth publishe his vertue which befoze laye hidde: In an euill man it ministreth boldnesse and licence to do euil, which by bread was befoze couered. Democrut.

Hee that exerciseth his office duelye, vprightly, and circumspectlye in the common weale, at the ende when he shal departe and leaue his office, the publike weale shal bee bound to pray for him, and to render vnto him most due and hartly thanks. Alex. seuer.

Of kings, rulers,

Philipp rex: The office of kings is to heare y^e cōplaints
& causes of al persons without exception.

So great is the person and dignitie of a king, that in vsing his power and authoritie as he ought, he representeth amongst me here vppon the earth, the glorious state and high maiesty of god in heauen.

Bradon li.i. cap. de papa. Under the king, are both free and bonde men, and they be both subiect to his power, and are al vnder him: and hee is a certaine creature that is not vnder man, but onely vnder god.

Bradon
Archiepiscopis
et alijs prelatibus.

The king hath no peare or equal in hys kingdome. He hath no equal: for otherwise he might lose his precepte or authoritie of commaunding: since that an equal hath no rule nor commaundement ouer his equal. The king himselfe ought not to bee vnder man, but god and vnder the lawe, because the law maketh a king. Let the king therefore attribute that vnto the lawe which the law attributeth vnto him: that is, Domini- on and power. For hee is not a king, in whome will, and not the lawe dothe rule: and therefore he ought to be vnder the law seeing he is the vicegerent of God here vppon the earth.

Whoso commeth to the office of a king,
armed

armed afozeband with the pzeceptes of philosophye, cannot lightly swarue from y right trade and path way of bertue.

The chiefe feat of kings is to reiecte no person, but to make al persones profitable to the common weale.

Wise Princes haue the feate to make profitable Instruments as wel of the euil persons, as of the good.

A kings good woozde is better than a Bristotle, great gift of another man.

Kinges must vse honest persones, and abuse thunhonest.

Nothing may be to a pzince moze royal, than if he make the state of his realm better than it was befoze it came vnto his hands.

Malicious & euil men make pzinces poze, Mar. Am. & one perfecte good man sufficeth to make an whole realm riche.

A pzince that is godlye and vertuous is the glozy of his fathers age.

A good Pzince differeth nothing from a Zeno: good father.

An euil disposed king is like a corrupte carren that maketh the earth to stink roud Protegeus about it: & the king that is good & vertuous is like y faire & swete running rliuer that is

M. iij.

com.

Of kings, rulers,
commodious and comfortable to euery
creature.

Pithagoras. Subiectes are to their king, as the wind
is to the fire, for the stronger that the wind
is, the greater is the fire.

Plato. As a small spot or freckle in the face is a
greater blemish than a scarre or knot in the
bodye, so a small fault in a Prince seemeth
worse than a greater in a private person.

As a shepheard among his shepe, so ought
a king to be among his subiectes.

Hermes. Like as a small disease except it bee lo-
ked to in time and remedied, maye bee the
destruction of the whole bodye: So if Ru-
lers bee negligent, and looke not to small
thinges, whereupon greater doe depende
and see them reformed in due time, they
shall suffer the common weale to decaye,
and not able to reforme it when they glad-
ly would.

Socrates. Like as the rule ought to be straight and
iust, by which other rulers should be tried:
so ought a gouernour which should gouern
other, bee good, vertuous, honest, and iuste
himselke.

Like as the sunne is all one both to poore
and riche: So oughte a Prince not to haue
respect to the person, but to the matter.

Quen

Even as a good Gardener is very diligent about his gardeine, watring the good and profitable herbes, and rooting out the vnprofitable weedes: So should a king attende to his common weale, cherishing his good and true subiects, and punishing such as are false and vnprofitable. Plato.

O ye kinges, remember firste your kinge the gouernour of al. And as you would bee honoured of your subiectes, so honour yee him. Use no familiaritie with anye vicious person. Trust none with your secretes before ye haue proued them. Sleepe no more then shal suffice the sustentation of youre bodyes. Loue righteousness and truthe. Embrace wisdom. Feede measurably. Use none excesse in apparel. Remember that good gouernaunce is in vertue, and not in beawty, nor costly apparel. Keeward your trustye frendes. Favour your communalte: considering that by it, your Realmes are maintained. Loue learned men, that the ignoraunt may thereby be encouraged to learning. Defend the true and iust, & punish the evil doers: that others monished thereby, may flye the like vices. Cut of stealers hands. Hang by theeves and robbers, that the high wais may be sure. Burne the
So.

Of kinges, rulers &c.

Sodomites. Stone the aduouterers. Beware of liers and flatterers, and panythe them. Suffer not swearers to escape unpunished. Visit your prison, and deliuer thunguilty prisoners. Punishe immediatly such as haue deserued it. Followe not youre owne willes, but bee ruled by counsaile: so that ye geue your selues rest, and laboꝝ vnto other. Be not to suspicious, for that shall both disquiete your selues, and also cause men to draue from you.

Authozitie of Princes & gouernours (which properly depend vpon thaucthoritie of god) is truly to be called *Temporarie*, that is, but for a time: be cause of the alteration and weaknesse of worldly matters and the ordzing of them: whē that hee which is this day greatly aduanced for hys aucthority, is sodainly the next daye ouerthrowen, and appeareth to be nothing at al.

The summe of all.

A king which in earth is euen the same,
That God is in heauen, of kinges king eterne,
Should first feare God, and busily him frame:
Himselfe to rule, and then his realme gouerne.
By law, by loue, by iustice, and by right,
Cherishing the good, and punishing the stubberne,
The lengthening of his raigne and doubling of his might.

Of Counsaile and Counsailours. ca.iii.

Counsaille is an holy thing. Aristotle.
Counsaille is the sentence or aduise particularly giuen by euery man for that purpose assembled.

Counsaille is the key of certaintie.

There cannot bee in man a more diuine thing, then to aske counsaile how he should order himselfe. Socrates,
Plato.

It is to be diligently noted, that euery counsaile is to be approued by thre things principallie: that is, that it bee righteous, that it bee good, and that it stande with honestie. That which is righteous is brought in by reason. For nothing is righte that is not ordered by reason. Goodnes commeth of vertue: of vertue and reason proceedeth honesty: wherefore, counsaile being compaite of these three, may be named a perfect captain, a trusty companion, a plaine and vnfeined frende.

The rewarde for diuers scruyces, a Mar. Tur. manne maye make: but the rewarde for good counsaile GOD hath neede to do it. The greatestte rewarde that one frende maye doe to another, is in a great & weightie
tie

Of counsaile.

tie matter to succour him with good counſel.

Socrates.

Hee that geeneth good counsaile to another, beginneth to profite himſelfe.

The moſt eaſie thing in the worlde is to giue good counſel to another: and the moſt harde and higheſt thinge is, a man to take it for himſelfe.

There is none ſo ſimple a man, but hee may giue good counſaile, though there bee no neede, and ther is none ſo wiſe that wil reſuſe counſaile in time of neceſſitie.

When thou dooſte amysſe, take better counſaile.

Cicero.

Many thinge be impeached or let by nature: which by counſel be ſhortly atchined.

With out counſel ſee thou do nothing, and then after thy deede thou ſhalte neuer repent thee.

Seneca.

Folow rather daungerous honeſty, than ſecure vtilitie: albeſt that in deede vtilitie can hardly be diſcerned from honeſty.

Proverb.

Be not annoied to take counſell in ſmal matters euerye houre.

The ende of all doctrine and ſtudy, is good counſel.

Prov.

When counſel is taken of diuers, then if any fault be, it ſhall bee diuided amongſt them all: Though the determinacyon might

might be done by a few, yet take counsaile of many. For one wil shewe thee al thyn-
conueniences, an other the perils, an other
the damage, an other the profite, and an
other the remedie. And set as well thine
eyes vpon thynconueniences that they lay,
as vpon the remedie that they offer.

The counsailler that hath his mind ouer-
come with yze and his heart occupied with
enuy, and his wordes outragious to a good
man: It is reason that he lose the fauor of
God, his priuitie with his Prince, and his
credence with the people.

Marc. Iur.

For he presumeth to offend god with his
euil intencion, to serue the prince with e-
uill counsaile, and to offende the common
wealth with his ambition.

That publique weale is in better state
and in a maner more sure, wher the prince
is boide of grace: than wher the kings
counsaillers and companions bee euill and
wicked.

Mar. max.

It is not conuenient that hee whiche is
called to the high estate of a counsailler or a
ruler ouer others should spend al the night
in sleepe: or otherwise the whole day in pa-
ssime and vanitie.

Protegeus.

Hee is to bee called a good counsaillour,
whiche

Aug. Ceasar

Of Counsaile,

which while he consulteth in doubtful matters, is voide of al hate, friendship, displeasure or pitie.

Wrath and hastinesse be very cuil counsaillours.

Alex. seuer.

Those counsaillours seme to be vertuous wile, & honozable, which can content them selues and reioyse, that they haue so wile & vertuous a prince, that at al times preferreth iustice and the weale of his people before any priuat affectiō or singuler appetit.

Where there is a great number of counsaillours, they all being heard, needes must the counsaile be the more perfect.

Cullius.

In thinges moste prosperous, the counsaile of frendes must be bled.

Protegeus

He that giveth counsaile and praiseth hym selfe, woulde faine be called a wiseman.

Socrates.

If thou wouldest knowe a mans counsaile in any matter, & wouldest not haue him to know thine intent, talke as if thy matter were an other mans, so shalte thou knowe his iudgement therin, and he neuer the wiser of that thou intendest.

Seneca.

Take no counsaile of him that hath hys hart all set vpon the worlde, for his aduise shal be after his pleasance.

When thou wilt take counsaile in anye matter

matter, marke well thy counsaillours howe they order their owne businesse: for if theye be euil counsaillours towarde themselves, they wil be worse counsaillours towarde other men.

Their counsailes must needes be alwaies Cobarns, full of perturbacions, which are enely embracers of their owne aduise.

Good counsaile is the beginning and ending of euery good worke. Xenoph.

Consult and determine all things with thy frende, but first with thy selfe. Seneca.

Giue blameles counsaile, & comfort thy frends.

He is discrete that kepeth his own counsaile. And he is vnwise that discouereth it.

Take not an angry man nor a drunkerd of thy counsaile, nor any that is in subiection to a woman, for it is not possible that theye should keepe close thy secretes. Socrates.

He that kepeth secret that which he is required doth well, but he that keepeth secret y^e which is not required, is to be trusted. Aristotle

Hee which shal giue counsaile, specially to the making of lawes, ought to consider fower thinges, that his counsaile be honest, that it bee necessarye, profitable, and possible. Alex. Sen.

A wise man ought to take counsaile, for feare Socrates.

Of Counsaile,

feare of mixing his will with his wit.

Tullius

They that consult for part of the people, and neglect the residue, they bring into the citie or countrey, a thinge most pernicious, that is to say, sedicion and discorde.

Alex. Sener.

Ambicion and flattery are vtterlye to be abhored in a counsayler.

Homer.

Lyke as Calchas (as Homere writethe) knew by diuination thinges present, thinges to come, and things that were passed: So counsailers garnished with learninge, and also experience, shal thereby consyder the places, times, and personages, examyning the state of the matter then practised, and expendinge the power assistance, and substaunce, also reuoluing long and often times in their mindes, things that bee passed, and conferringe them to the matters that be in experience, studiouselye doe seeke out the reason and maner, how that which is by them approued, maye bee broughte to effect. And such mens reasons woulde bee thoroughly heard and at length. For the wiser that a man is, in taryng, his wisdom encreaseeth, his reason is more lively, & quick sentence aboundeth. And to the more parte of men, when they be chased in reasoning argumentes, solucions, examples, simili-

and counsaillours. Fol. 96

millitades, & expeditiments do resort, & (as it were) flow vnto their remembraunce.

As a Physicion can not cure hys patient Hermet. except he knoweth first the truth of his disease: euen so may a man geue noe good counsaile except he knowe thoroughly the effect of the matter.

CThe summe of all.

¶ Counsaile is a thing so needefull and holy,
That without it no worke may prosper well,
wherefore it behoueth him, that hateth his folly,
Nought to beginne, without he take counsaile.
which who so vseth, shall neuer him repent,
Of time, of trauaile, that he therein hath spent.

¶ Of honour, glorie, Nobilitie and
worshippe. Cap. iiii.

First & aboue al thing let men consider y
from God onely proceedeth all honoure
glory, nobility, & worship, and that noble
progenye, succession no election to bee of
suche force, that by them any estate or dig-
nity may be so established, that God being
irred to vengeance, shall not shortlye
P. i. resume

Of honour, glory,

resume it, & perchance translate it where it shall like him.

Solon

All things liuing bothe in heauen & earthe oweth vnto god due worshipp & obedyence. There be two most special & weighty causes, why God ought to be honored & worshipped: the one is, because he ought of duty to be worshipped: & y^e other, because it is for our comodity, yea, rather for our necessity.

To worship god & to serue him truly is to gratify him or to be thankful vnto him. And no mā can rightly gratify him but by doing y^e which pleaseth him. Wherefore all kind of worship which is rather grounded vpon y^e wil of man, then vpon y^e will of god it is to be bitterly refused in his sight: & imputed as vaine before him, ingratel, hurtfull & void.

Who wil say that he serueth wel whyche serueth not according to his masters wyll but as he lusteth himself, doth not the very instinct of nature it selfe, the reason also of seruice, y^e subiection of seruantes, & the common opinion of al men shew, y^e as the bodily master ought to be reuerētly serued & obeyed, much rather the hygh & puissant god that ruleth ouer all.

Socrates.

God ought to be worshipped & serued as hee

Nobilitie and worshippe. Fol. 97

he himself comaundeth to be worshipped & serued.

They are to be cōpted but foolish, y do esteeme y seruice of god to cōsist in those thinges, which be rather instituted by y denyce of man, thē of god himself. Let therfore the wise & godly cōsider wel w thē selues, whether the seruice & worship they do vnto god (as a worke of holines & duty) bee worthe his wil & acceptacion: & wherby y cōscience of a faithfull man may be quieted & assuredly wel perswaded of y oly good wil of god.

The sincere & vncorrupted seruice of god August.
is don but in a few. He cā not be a true seruer of god, which serueth him not in y spyrit of h's mind & in trueth, but fantasticaly & in hipocrisie, as a beastly slave, & a cōpter, faiter of gods seruice.

True worship of god (whyche is done in spirit and in trueth, requireth not any outward oz worldly beuty: but rather a spirituall beuty & comelines.

Honour is the fruite of vertue & trueth, & Plato for the trueth a man shalbe worshipped.

That thing is honorable & good, which cō Mar. Tur.
meth of good kid. he is to be honored amēg them y be honored, y fortune abateth want fault: And he is to be shamed among thē y

Of honour, glory,
be shamed, that fortune inhaunce the wyth
out merite.

The worthy honoꝝ resteth not in the dig-
nities that we haue, but in the good wooꝝ-
kes whereby we merite.

Plutarch.

Honour ouer great, wherin is statelynes
and too muche pride, bee euen lyke great
and corporate bodyes, sodenlye thzowen
downe.

Philip rex.

Honour, gloꝝy, & renoume, is to many p-
sons moꝝe sweete then life.

Socrates.

To attain gloꝝy, this is the neerest way:
If a mā would endeuoꝝ himself to be suche
a one in dede, as he gladly would be cōpted

Tullius.

The true gloꝝy takethe deepe roote, and
also spreaddeth abꝝode: but all counterfeted
things doe fast shedde, as do the little flo-
wers: neyther can there anye forged thing
be durable.

He that to his noble lignage addeth vertu
& good condicions, is to be highly praysed.

Humilitie should be the sister to nobilitie.

He is worthy to bee honoured, that wil-
leth good to euery man: And he muche vn-
worthy honour, that seketh his owne welth
& oppresseth other.

Tullius

Honoures, ryches, pleasures, and o-
ther of the same kinde (whiche seeme pro-
fitable

Nobilitie & worshippe. Fo. 98
fitable are neuer to bee preferred befoze
frendship.

Poblytie is not onelye in dygnitie or
auncient lygnage, no2 greate reuenues,
landes, or possessyons, but in wysedome,
knoweledge, and vertue: whiche in man is
verye nobilitie, and that nobilitie byingeth
man to dignitie.

Honour oughte to bee geuen to vertue, Anacharsis
and not to riches.

All menne haue care ouer their owne ho- Chrysost.
nour: but as for gods honour, no man at al
regardeth it.

It is a shame for a man to desire hono2 be-
cause of his noble progenytours, & not to de-
fire it thzough his owne vertue.

Theye that bee perfectlye wyse, despise Plato
worldly honour.

Wherz ryches are honoured, good men
are despyed.

He that honoureth riche men, desptiseth
wisedome.

An asswager of wrong oughte greatlye Mar. Tur.
to be honoured.

He is worthy to be honoured, that deser-
ueth honour.

They are to be compted chieflye honora- Polion
ble that in their high estate & callinge first

P. 17. seeke

Of honour, glory, &c.

seeke the honour & glozy of God, by whom they are called to honour: secondly y^e hono^r of their prince, vnder whom they haue authority to rule: & thirdly for the cōfortable state of their countrey & cōmon wealth, for whō they are called to office & dignitie.

It is very honorable, excellent, & prayse worthy: for a man of hono^r to loyne to his high office & calling, the vertue of affability lowlines, tender cōpassion & pittie for thereby he dratweth vnto him (as it were violently) the harts of the multitude.

The true honour & woo^rshyp is y^e vertue of the mynde: whiche honour no kyng can geue thee, no^r no flattering, no^r mony can get thee. This hono^r hath in him nothyng feyned, nothing painted, no^r nothing hid.

Of this honour there is no successor, no accuser, no^r defoyler: This hono^r is not varied no^r chaunged by no time, it feareth no tyrant, no^r it esteemeth the fauo^r no^r disfauo^r of princes.

Socrates. Vain pleasure lightly perisheth, but true hono^r is immortal.

Diogenes. Glozy, hono^r, nobilitie, & riches: are clokes of maliciousnes.

Mar. Aur. The glozy of one among great men, maketh strife, suspition among them that be equall

Nobilitie & worshippe. Fo.99

equall, & enuy among them that be meane.
Præter comyt thine honour to the mys-
haps of fortune, nor neuer offer thy selfe to
peryl with hope of remedy. For suspicious
Fortune keepeth alwayes her gates wide
open for peril: And her walles bee highe, &
her wicketes narrow to find any remedy.

Noble men, and such are riche and weal-
thy in this worlde, are to be compared to a
marchant mā's comptre: y is, to day worth
thousāds, & to morow not worth. y. d. ob.

The glozy of the auncestors, is a goodly
treasure to their children.

Immortal honour is better then transi-
tory riches.

Above and before all thynges, worship
God.

The worship of God, consistethe not in
wordes but in deedes.

It is a ryghte honourable and blessed pitha.
thyng to serue God and sanctifye his
sayntes.

Worship good men, so shalt thou haue
the peoples fauour.

Nobilitie is not after the bulgar opinion
of men, but it is onely the praise & surname
of vertue.

The suffraunce of noble men to bee spo-

R. iiij,

ken

Of honour, glory, &c.

ken vnto, is not only to them an incomparable suerty, but also a confounder of repentance (an enemy to prudence) (wherof is engendred this word, had I wist: which hath been euer of al wise men reposed.

Tullius The perfect & most pꝛincipall gloꝛy, consisteth in these thꝛee things: If y^e multitude loueth vs, if also as it were maruayling at vs, they think vs woꝛthy to haue honoꝛ geuen vnto vs.

The summe of all.

*The honour and glory that worldlings desire,
Surmounting others in riches and dignitie
Cannot long flourish, but that with smal hyres
Shall end their daies in wofull miserye:
But vertue susteyneth no such calamitie.
Therefore or euer thou desire honour,
Call for grace to be thy gouernour.*

Of lawe and lawiers. Cap. v.

Justinian **T**he lawe (as Justinian sayethe. lib. i. Pandect) is a facultye oꝛ scyence, of the thyng that is good oꝛ ryghte: as also Celsus there desynethe. **Celsus** That the lawe is a certayne rule oꝛ Canone to do

to do well by: which ought to be knownen,
and kept of all men.

Cicero, *de lege* sayeth, that the lawe is a Tullius
certaine rule proceedinge from the mynde
of God, perswading ryght, and forbidding
wrong.

Lawes be nothing els then rules of iust- Alex. Seuer.
tice, wherby is commaunded what should
be done, & what ought not to be done, wher
a weale publique should prosper.

Lawe is the synder, and tryer oute Hermes
of trueth.

The law of the spirit is to be vnderstan- Ambrose
ded sayth, or the law of faith by whiche a
man is deliuered from the seconde deathe,
wherein sinne is condemned: & wherunto
lyfe may be ascribed: because that in remit-
ting of sinne, it deliuereth from deathe and
geeueth lyfe.

The grace and lawe of the spirit, furni-
shed with the strength of God, doth iustify
the wicked, reconcileth the dampned, & gee-
ueth life to the dead.

Nature is the fountayne, whereof the Tullius.
lawe spryngeth: and it is according to na-
ture, no man to do that: wherby hee should
take (as it were) a pray of another mannes
ignozaunce.

The

and lawyers.

The law of god is left vnto al posterities to touch the consciences of al men wythout respect: because they cannot (by gods iudgement) be excused, whiche do synne agaynst righte and equitie.

Law & wisdom are two lawdable thinges, for thone cōcerneth vertue & the other good condicions.

Horace

The law necessary for a common wealth is, that the people among themselves lyue in peace and concord, wythout dyscorde or discencion.

Cicillius.

It shalbe expedyt for gouernors to haue in remembraunce that when accoꝝdinge to the lawes they do punish offendours: they themselves be not chafed nor moued with wyath: But be like to the lawes: whiche bee prouoked to punish not by wyath or displeasure, but only by equitie.

Socrates,

Lawe is the queene of immortalitie.

Lawes ought to be made for no mannes pleasure.

The law must be coꝝrespondent to the original decree of nature, or the first example of honestye.

Tho. Aqu.

The lawe of nature is nothing els, but y participation of the eternal lawe, in y reasonable creature.

God

God hathe grauen the lawe of nature in
euery mannes minde: to frame (as it were)
therby a shew & comelines of maners.

Where good lawe & order is, all thinges
prosper well.

Where thorder of the law may serue, wea-
pon hath no place.

A lawe maker ought to bee godlye, lear- Plato
ned, & wise: & such one as hath ben subiect to
other lawes.

God is the causer that lawes be made.

God is a law to sober men.

Wise men liueth not after the lawes of Antisthe.
men, but after the rule of vertue.

Lawes of men maye bee likened to cob- Anaxago.
webbes, whiche doe tye o: holde the lyttle
flies fast, but the great flye breaketh forth
& escapeth.

Cyties must needes, perish, when the com-
mon lawes be of none effect.

An euill law and the loue of a shrew are Seneca.
like vnto the shadow of a cloude: which va-
nisheth away as soone as it is scene.

The law that is perfect and good, wou'de Boetius
haue no man condemned nor yet iustified
vntil his cause were both thoroughly heard
and known.

The whole body of the lawe cyll hathe
these

and lawyers.

these three principles (that is to say) liue honestly, hurt no man, and geue vnto euery man his due.

Justinian

He that maketh his realme subiecte to a lawe shall reigne, and hee that maketh the lawe subiecte to a realme, maye happe to reign a while: but he y casteth the lawe forth from his realme, casteth forth himselfe.

Aristotle

Breake not the lawes, made for y welth of the countrey.

Pithagoras

Endenour thy selfe so to keepe thy lawe, that God may be pleased with thee.

The lawe of God cannot be truelye kepte with hart, if by deede it be despised: For no man kepeth the law with harte, onlesse hee loue the law: & he that loueth the law, dothe according to the nature of loue, & fulfilleth it to the vttermost of his power.

There is in the law two points, first doctrine to teache & next an authoritie to commaund & compell.

The lawe is fulfilled by true doctrine & manners: & it is broke by y contrary, vntue doctrine & wicked manners.

Socrates,

Loue all men, & bee subiecte to the lawes but obey God moze then men.

As a sick man is cured of hys disease by vertue of a medicine: so is an euill manne healed

healed of his malice, by vertue of the lawe.

The summe of all.

*¶ Lawes be the rules of Iustice and equitie,
wherby we vnderstande our charge and duetye,
To loue with due order in peace and amitie,
As god and nature our harts hath bound,
And that praise also may worthely redound
To such as make laws, through wisdom & vertue
Authorisig ministers both saythfull and true.*

¶ Of Iudges. Cap. vi.

The authozitye of a Iudge geuen to him Mar. Aure.
by his p^rince, ought to be his accessory,
& his good life his p^rincipal: in such maner
that by the rectitude of his Iustice the euill
should feelee therecurion thereof.

It is better fo^r a man to iudge after law Diogenes
& learning, then after his owne minde and
knowledge.

What thing can be moze monstrous, the Mar. Aur.
p^r the iudges should send men to put away
euil customes frō them p^r be euil, whē they
thēselues are thinnento^rs of new vices.

Suche personnes as are to bee assigned Alex. Seneca
Iudges

Of Iudges.

Judges in causes ciuile, with good deliberation & pꝛooꝛse, ought to be chosen suche men as were best learned in the lawes, such as be auncient, and therewith hauinge good grauitie, and such as be knownen to be sincere, & of good conscience, and vnto them to bee appointed an honozable stipend.

We be admonished to iudge of our selues not according vnto the reckning of manns iudgement: but according to the infallible censure of god.

The iudgements of god are many & secret: but they are all true holy & good.

Aristotle.

Both hatred, looue, and couctousnes, causeth Judges oftentimes to forget trueth & to leaue vndone the true execution of their due & straight charge.

They are worthy to bee compted wycked Judges which either of error, either of affection, either of corruption, or of negligēce do dyscharge the wycked, & condemne the iust & Innocent.

Socrates.

Whatsoever it shal chaunce thee to heare, thine eie not consenting & knowleging the same, beleue not, no: hastily credit thie sare but beleue & giue iugeint rather by thie eie

Biag

It is better for a manne to be a Judge among his enemies then among his frends

For

For of his enemies he may make one hys friend, but among his friends, he should make one his enemy.

Certainly the Iudge that winneth more good willes then money, ought to be beloved: and he that serueth for money, and loseth the good willes for ever ought to be abhorred as pestilence.

Couetise and wyath in Iudges, are to bee hated with extreme detestation. Mar. Aur.

The Iudges to who is geuen authoritie to redresse and amende wronges, bee they that otherwhiles cause more grieues & stir by greater mischiefs. Mar. Aure.

He that is not decciued by flatters, that is not corrupted with grieues, and not forgetful of his vnderstanding: that man may rightly be called a good Iudge.

The summe of all.

Iudges to whom authoritie is geuen,
From their liege Lorde, and most deare soueraigne,
To rule rightly his lawes, they should be driuen:
By wisdom and learning chiefly to refrayne:
From couetise, that hath truerh in disdayne.
For Iudges that shoulde ease and assuage many griefes,
Are sometime thocasion of greater mischieues.

Of Iustice.

¶ Of Iustice and iniustice. Cap. vii.

Mar. Cel.

Iustice properlye is nothing els then a conformitie of all things in y^e reasonable creature to y^e law of gods mind, by whiche he is comaunded y^e God becloued aboue al things, & y^e a man loue his neighboz as him selfe.

Aristotle

Tullius

Seneca.

Iustice is not onely a porcion or peece of vertue, but it is entierly the same vertue, & therof onely (saith Tully) men bee called good mē: as who saith wout iustice al other qualities & vertues cānot make a mā good.

Iustice is a will perpetual and constant, which geueth to every man his righte. In that it is named constant, it impoꝛteth fortitude. In discernig what is right or wꝛōg prudence is required. And to pꝛopozcion y^e iudgement or sentence in an equalitie, it belongeth to temperaunce. All these together conglutinate, and effectually executed, maketh a perfect definition of Iustice.

The moste excellent and incomparable vertue called Iustice, is so necessarye and expedyente for a ruler or gouernoure, of a publyke weale, that wythoute it, none oꝛther vertue maye bee commendable, ne witte

will, nor anye maner of doctrine profitable.

The foundacion of perpetuall praise and renowme is iustice: without the whiche nothing maye be commendable. Which sentence is verified by experience: for be a man neuer so valiant, so wise, so liberal or plentiful, so familiar, or courteous: If hee bee seene to exercise iniustice or wrong, it is often remembred. But the other vertues be seldome reckened withoute an exception, which is in this manner: as in praysinge a man for some good qualitie, where he lacketh iustice, men wil commonly say: Hee is an honorable man, a bounteous man, a wise man, a valiant man, sauing that he is an oppressour, an extortioner, or is deceitful, of his promise vntrue. But if he bee iust with the other vertues, then it is saide: hee is good and worshipfull, or hee is a good man and an honourable: good and gentle good and hardye, so that iustice onely beareth the name of good, and like a captayne or leader, precedeth al vertues in every commendation.

These be the wordes of a prince that sendeth forth any person with the charge of iustice.

I putte not the confidence of mine honor into thine handes, nor commit to thee

Tullius

Aug. Caesar

Di

my

Of Iustice

ould God
these wordes
er wel plan
d in the har
s of al prin
s, rulers,
dges, and
iusticiaries.

my iustice, to be a destroyer of innocēt's, nor
an executioner of sinners, but that with one
hande thou shalt helpe the good, to maine
taine them therein, and with the other hande
to helpe to raise them that be euil frō their
wickednesse. And mine intention is, to sed
thee forth to be a pceptoz of orphanes and
an aduocate for widowes, a chirurgeo for al
woundes, a staffe for the blinde, a father to
euery person, to speake faire to mine eni
mies, and to reioyce my frends.

Mar. Bur. Every prince committingge charge of ius
tice to him that hee seeth vnhabile to execute
the same, or doth not principally for iustice
sake accomplishe iustice, but doth it for his
own profit, or els to please the party: thinke
surelye, when the prince doth not regarde
this, by some way that he thinketh leaste of
he shal see his honoz infamed, his credence
lost, his goodes diminished, and som great
chastisement come to his house.

Mar. Bur. It is a noyful trauel to committe thauc
to:tie of iustice into the hands of an vniust
man.

Thuniust menne do greate iniustice, to
speake euil of them that be iust, and special
ly of god, for he is most iust.

As God doth neuer vniust things, so the
men

men neuer lightly doe any iust thing.

Nothing ought to bee promised whiche *Tullius.*
should be in any wise contrary to iustice.

Aray thy selfe with iustice and cloth thee *Seneca.*
with chastitie, so shalt thou bee happye and
thy workes prosper.

Use iustice, and thou shalt bee both belo-
ued, & also feared.

Al that is done by iustice is wel done: but
al that is done otherwise, is euil.

Iustice is a measure which God hath or- *Plato.*
deined vppon the earth, to defende the feeble
from the mighty, and the true from the vn-
true: And to roote oute the wicked from a-
mong the good.

No mā can be iust that dzeadeth deathe, *Tullius.*
paine, banishment, oppression, or pouerty:
nor anye that befoze equitie preferreth the
contraries.

Sweete hope followeth him that liueth *Hermes*
holily and iustly, nourishing his heart and
cherishing his old age, and comforting him
in all his miseries.

None deliteth in iustice but y iust man. *Alex. seuer.*

If thou haue alwaies respecte vnto ius-
tice, and consider the causes with a prudēt
and diligent scrutinie, y great knowledge
of the law ciuil shal not much trouble thee.

Of Iustice

He that politikely intendeth to the common weale, may well bee called iust. But he that intendeth to his owne onely profite is a vicious person.

Pithag. Without iustice no realm may prosper. Without iustice no citie maye long bee inhabited.

Be not ashamed to doe iustice: for al that is done without it, is tyrannye.

Two manner of waies all iniuries are done. The one is withholdinge anothers right: and the other in takinge awaye an others right.

Mar. An. Euerye man in generall loueth iustyce: yet they all hate the execution thereof in particular.

Xeno. There is neither iustice nor frendshipp in them, among whom nothinge is comon.

ex. Senec. The rigor of iustice which semeth to be in princes, in punishing offenders against the weale publike, is but a forme of discipline conuenient and necessary, hauing regarde to such persons as be found corrupted with al kinds of vices, & hauing their minds and wits al disposed to folly. Which being a general detriment. Princes should vse therein a more sharpe remedie, and therfore consequently, it shoulde bee founde the more con-

conuenient and speedye.

It is a great custome, and a righteous iustice, he that willingly draweth to sinne, against his will should be drawen to paine.

Marc. Tur.

Heinous transgressions must of necessity bee suppressed by due iustice, correction, and punishment.

Philip rex.

The chiefe cause why euil and mischeyuous men ought to be punished in this life is: that others beinge restrained with the feare of the penaltie, maye absteyne from sinne, and that the quietnesse also and safetie of mans life may be preserved.

Iustice exalteth the people: but sufferance to sinne maketh the people moste wretched and miserable.

Like as a good prince is alwaies most gracious, most fauorable, & bounteous vnto al such as be sincere in their ministrations, & supporters of equitie: so is hee rygorous, sharpe, and terrible to suche as bee corrupt iudges & oppressors of iustice.

There is nothing to bee more abhorred then the selling of iustice, which knoweth no rewarde: Howe much more intollerable is the sellinge of iniustice or wronge, whereby the one part suffereth dammage by sustaininge of wronge, the other is

Alex. Sener

Of Iustice.

more indammaged by leeing of his good name and also his money (if it happen) as it hath done oftentimes by a good and righteous governour, that hee which hath doone wrong, bee compelled to make restitution.

Tullius. There be two kinde of iniustice, thone is of such as doth wrongfully offer it: and thother is of those who although they be able, doe not defende the wrong from them, vnto whom it is wickedly offered.

Like as extortioners and bribers are to be impouerished: so good men and iust, are to be enriched.

As the cutting of vines & all other trees is cause of better & more plentiful fruyte: so the punishment of the badde, causeth the good to flourish.

There is nothing more impossible to correct than the manners of him who wil seme to know al things: and yet contempning y good, wil onely embrace those things that be euil.

Menne that haue not in them selues a perfect and sound mind, are to be vtterly rejected as corrupted, bothe in iudgemente and in minde. And if there come from them anye apparaunce of wisdom, it shall tende rather too the dooinge of mischief,

chiefe, than to the doing of anye goodnes.

As the vertue of iustice maketh clemency the moze excellent and noble : so on the other side clemency also maketh iustyce the moze amiable & seemely.

Iustice maketh lawes, and not law Iustice: Also he that readeth the lawe, seeth the commaundement of iustice, but seeinge the lawe onely in that, that he seeth it, hee doth knowe iustice. But contrarywise hee that knoweth iustice, by hir maye hee discerne what is right or what is wzong, what is equall or vnequall, and by the paterne of iustice may inuent a remedy propise or necessarie, whiche expressed in woorde or writing maye bee called a lawe. The knowledge of iustice either happeneth by speciall influence from the high god, or els it is gotten with the study of wisdom, comprehended in the bookes of wise men: who of Pythagoras were called Philosophers, whiche doth signifie, the louers of wisdom. Wherefore they which by diuine inspiration, or by study of the workes of excellent wise men, haue the truest knowledge of iustyce, and haue best vnderstandinge what is iust, and consequentelye can prouide remedies, according to iustice.

Alex. sen.

Dist.

Whiche

Of parentes,

Which remedies, if they once bee made
vniuersal, they be lawes, howsoeuer theye
be pronounced, bee it by a multitude or by
one person.

The summe of all.

The vertue of iustice both precious and incomparable,
Should be fast fixed in the heartes of al gouernors,
Without which vertue, nothing may be commendable,
Before God, the king, and the higher powers,
Or otherwise reliefe to base inferiours;
For the wicked and vniust man that hath iustice to keepe,
To defraude the poore righteous, ful closely doth creepe.

Of parents, and bringing vp of youth. cap. viii.

Licurgus.

What manner children shall bee
borne, lyeth in no mans power,
but by right bzinging vp y^e theye
maye proue good, lyeth in our
power.

Mar. Tur.

Parents that in deede are good parents
ought to know how to bzing vp their chil-
dren.

If thou hast vnder thee a charge of chil-
dren and family: bzing them vp reuerently
in obedience and chastitie.

So prepare for thy children in theyre
youth

& bringing vp of youth. fo. 108
youth, that they afterwardes fall not too
wickednesse, and then their sinne to be im-
puted vnto thee.

It is to bee imputed vnto the bringers
vp of children, if afterwardes they proue to
be wel mannered or otherwise. *Philip.*

Those parents are to be blamed, that are
very careful to heap vp riches, & take noe
care for y^e good bringing vp of their childre.

Good bringing vp is the head of good ma-
ners. *Socrates.*

Good bringing vp, maketh a man well
disposed.

He is perfect which to his good bringing
vp ioyne other vertues.

It is not possible for him to bee of vertu-
ous disposition that is welthiely and wan-
tonly brought vp in rioting and pleasures. *Seneca.*

Noble wittes corrupted in bringing vp,
proue more unhappye, than other that bee
more simple. *Plutarch.*

The child is not bounde to his parentes
of whom hee hath not learned some good
thing.

This al men (naturally) receiue of thaire
parents, and to bee alwaies remembred of
them for their comfort: whiche is, that no
man liueth so poorely in this world, as hee
poorely *Plato*

Of parentes

poorely came into it.

Socrates.

The better of birth that a child is, the better ought his bringing vp to bee.

Alex. Seuer.

Children by their lasciuious and remisse education, grow in time to be persons most monstrous and filthy in conuersation of liuing.

Diogenes.

Children ought of congruence to be trained and framed to vertuous disposition.

Catullus.

Parents oughte to rebuke and chastyce their childre, & that secretly in their houses.

Seneca.

Wee teach our children liberal sciences, not because those sciences maye giue anye vertue, but because they make the mind apt to receiue vertue.

Alex. Seuer.

The studious father careth more how to bring vp his children in honesty, than how to liue pleasantly. The wise father more considereth what his sonne shalbe in estimation of other men, than howe hee maye content his singular affection.

Mennes children bee diuers and of sundry condiciōs, some be of nature apt to vertue and to wardnesse, and some of nature not so prompt and beneuolent: wherefore, by education they must thereunto be framed. Some be quicke of witte, some dull in capacite.

& bringing vp of youth. fo. 109

Of sharpe wits, some most doe resplendish in actes that be honest, and other seeme quickest in malice & shrewdnesse.

The good and diligent father or maister eueriche of them is equally careful, and as sayeth firste by education, to make them all confozmable to his good intention and appetite.

Use examples, that such as thou teachesse may vnderstand thee the better. Pythagoras

Be sober and chaste among young folke that they may learne of thee: and amonge old, that thou maist learne of them. Plato.

He ought not to lie that taketh vpon him to teach other.

Children must euē frō their very youth be fruitfully trained in their exercising and doing of the best and most godlye thinges, with nothing sticketh more fastly than that, which is receiued and taken of pure youth, not yet infected with peruerse and crooked maners or oppinions. Quintilian.

Nothing either sinketh deper, or cleaueth faster in the minde, than that which in the yong and tender yeres is poured in. Fabius.

What thing a man in tender age hath most in vre,
The same to death alwaies to keepe he shal be sure,
Therefore in age who grearely longeth good fruit to mowe,
In youth he must apply himselfe good seede to sowe,

Eurip.

Of parentes

Hozace.

As long as a tunne or a vessel may last,
Of the first licour it keepeth the tast:
And youth being seasoned in vertuous labour,
Wil euer after thereof keepe the saour:

Permes.

Like as ware is ready and pliant to re-
ceiue any print or figure: so is a yong child
apt to any kinde of learning.

Aristotle.

Like as there is no beaste so wilde, but
dilgence maye make tame: so there is no
child so vntoward, nor no witt so vnruelye:
but that good bzinging vp may make gen-
tle & vertuous.

Plutarch.

Like as there is no tree but wil ware
barren and grow out of fashon, if it be not
wel attended: so is there no wit so good but
wil ware euil, if it be not wel appllied.

Seneca.

Like as they whiche bzing vp hozses
wel, teache them firste to followe the bri-
dle: So they that teache chilozen, shoulde
first teach them to giue eare to that whiche
is spoken.

Socrates.

Hee that teacheth good to other, and fol-
loweth it not himselfe: is like hym whiche
lighteth a candell to other, and goeth hym-
selfe darkling.

Cicero.

We are no lesse bounde to our schooles
maisters that rightlye teache vs, than we
are to our very natural parents.

Quintilian.

It is mosste meete to bee instructed by
them

& bringing vp of youth. fo. 110
them that be best learned, so as much as it is
difficult to put out of the mind: that whiche
is once settled: the double burthen beeing
paineſul to the maisters that ſhal ſucceede, &
verily much moze to bnteach than to teach.

What instructions ſoeuer thou inten- *Horace.*
deſt to giue, bee not to tedious therein, that
the minds of the hearers may the moze ea-
ſily perceiue it, & the better retaine it.

The teachers to princes, and maisters to
disciples, profit moze in one day with good *Mar. Aur.*
examples, then in a whole yere with ma-
ny lessons.

The maister that instructeth, ought first
to giue to his scholer a strong bꝛidle, and a
sharp bit, to the intent that he be wel mou-
thed, so that no man take him with lies.

Those that be yong, and withholde due *Iuuenal*
reuerence vnto their elders, are not wooz-
thie of lyfe.

The honour due vnto our parentes, ys *Chilon*
none other wise to be vnderſtanded, but to
iudge discretely, reuerently & honozably of
our parents, & to eſtyme wel of al their do-
ings, not only as of elders: but principally
because they bee parentes, whom god vsed
as instrumentes, to thintent, that by them
wee haue heare naturallie in this worlde
our

Of parentes,
our firste beginning and entrance into life
and by whom after our birth, wee be moste
tenderly brought vp, carefully attended vpon,
naturallye beloued, and most daintilie
fedde & nourished.

In honouring of our parents, we do not
only honour the great vertue and power of
God, but also therexcellencye of his goodnes:
whereby we are made and bozne me, euen
of the blood of man.

Maerius
max.

It is the firste lawe, euen of nature, that
we should dearely loue our parentes.

If children vse to eatc and sleepe ouer-
much, they be therewith made dul to learne.

Solon.

It appertaineth to princes to see that their
children bee wel brought vp, informed in
wisedomie, and instructed in maners, that
they may be able after them the better to
rule and gouerne their kingdomes.

¶ The summe of all.

Parents and maisters that haue charge ouer youth,
Ought frendly regarde, their office and dutie,
And bring vp their children in gods holy truth,
By word and example, both honest and godly,
Rebuke, chastice, and instruct them gentlie,
For as they shal order themselues hereafter,
It shal be imputed vnto their teacher.

¶ Of Obedience. cap. ix.

Obedience is a vertue of highe and great estimation befoze God, who willeth it to reigne in the hearts of all men, to shewe and set forth the loue and amitie due to God and man. As the philosopher writeth. Be fauourable to all men, be obedient and in subiection to all lawes, but aboue al thinges obeye rather God than men. Socrates.

Plotinus doth also write, that obedience is an incomparable vertue, and due both to God and man: that is to say first and chiefly vnto God, and then to those that be sent of him and set in auctorizty, also to parents maisters and officers. Plotinus.

Thou fallest into disobedience and great presumption when thou grudgest agaynst thy rulers, although they be worthe of al dispraise. Plato.

Reuerence thine elders, with obedience. Aristotle

Obey lawes: for he that is obedient to the law, obeyeth God.

Where anye obedience is due, thence ought to be excluded all kinde of reproch, al rebuking or mocking: considering that therof ensueth contempt, which like a pestilence consumeth all lawes and auctorities. Alex. seuer.

What

Of obedience.

Pontanus

What maner of obedience may be there, wher vice is much made of, & rulers not regarded: whose cōtempt is the originall fountain of al mischief in euery weale publike.

Cullius

Where reason ruleth, appetite obeyeth. A man obedient to nature, cannot hurte a man.

Theopom.

That countrey is wel kepte, where the king doth not onely know how to gouerne it, but rather, because also the people know how to obey him.

Marc. Tur.

The people owe obedience to thaire prince, and to his person greates reuerence, and to fulfil his commandements: and the prince oweth egal iustice to euery man, and meeke conuersation to al men.

Iustinian.

The king obeieth no mā, but y^e law only.

The publike wealth is there perpetuall, and without anye sodeine fall where the prince findeth obedience, and all the people findeth loue with the prince. For the loue of y^e Lord or prince, breedeth the good obedience of the subiect: and of the obedience of the subiect, breedeth the good loue of the prince.

Aristotle.

Wicked men obey for dreadd, and y^e good for their goodnesse.

The wicked and disobediente persones,
seeketh

seeketh confusion.

Loue him that obeyeth god & hys pryncce:
and seeke not his felowship that disobeyeth
them.

The inferiour person oz subiect oughte to
consider, that al be it hee in the substance
of a soule and body is equall with his supe-
riour: yet for as much as the powers & qua-
lities of the soule and bodye, wyth the dis-
position of reason, bee not in euery manne
equall, therefore god ordeyned a diuersitie
of preminence in degrees to be among me
for the necessary direction and preseruatiō
of them in conformitie of liuing.

Reuerently obey thy parents.

Vanquish thy parents with sufferaunce
Strive not with thy father and mother al-
though thou say the trueth.

Looke what obedience thou rendrest to Aristippus.
thy parents: looke for the like again of thy
children.

It is the part of a yong man to reuerence Tullius
his elders, and of suche to choose out y best
& most commended whose counsaile & auc-
thoritie he may leane vnto: For the unskill-
fulnes of tender yeres, must by olde mens
experience be ordered & gouerned.

Seruaunts (in worde and dede) owe due Socrates,

Of Obedience.

obedience vnto their bodely masters.

Alex. Sener.

A seruant made malapart, wil kick at hys
duty: & laboz by custome becometh easy.

Gentle masters haue comonly proud ser-
uants: & of a masters sturdy & fierce, a litle
winke to his seruant, is a fearefull com-
maundement.

Solon

He obeyeth many, that obeyeth his lusts.
He doth himselſe wrong, which obeyethe
them whom he ought not.

Hermes.

He that at one instance an other will defame,
Will also at an others, to the last doe the same:
For none are so daungerous and doubtful to trust,
As those that are readiest to obey euery lust.

Nothyng obtaineth fauour so muche, as
diligent obedience.

The summe of all.

Obedience is a vertue, that God dearely loueth,
Which mightely doth extolle, the glory of his name,
And to the effect of Gods loue, it directly looketh.
As the Philosopher full worthely, writeth the same,
Gods holy loue and obedience excludeth al shame.
Obey the king, thy parents al lawes and aucthoritie,
Then doubtles thou shalt leade thy life most quyetly.

The ende of the thirde booke.

The

THE FOUVERTH Booke.

Of Sorow and Lamentacion or vexaci-
on of mynde. Cap. i.



Sorow is a grieve of Aristotle
heauines for thyngs
that be doon & past.

Sicknes is the p^{ri}mer
son of the bodye, but
sorow is the p^{ri}son of
the soule.

Sorow is nere Mar. Aur.
frend to solitarines, & enemy to company,
& helpe of desperation.

It is a great sorow for an auaricious mā
to see his goods lost.

The suspicious, the hasty, and the gelous Plato
man, liueth euer in sorow.

The hasty mā is neuer without trouble. Socrates
Of sorow cometh dreames & fantasies.

By sorow & thought the hart is tormented.

Sorowful lighes shew the griefes of the
hart.

There is no comparyson of the greate
dolour of the bodye, to the leaste paine that

P. y.

the

and Lamentation
the spirit feeleth.

Sorrowful hartes liue with teares & weeping: & be mery & laugh in dying.

Mar. Tur. Sweete woordes comforteth the hart but little that is in tribulation, except it be mingled with some good woordes.

Of thought commeth watchinge & bleared eyes.

Hermes,

There bee vi. kinds' of men that bee neuer withoute veracion. The first is he that can not forget his trouble: An enuyous man dwelling with folke newly enriched: He dwelleth in a place and cannot thzine, wheras another thziued before him: A riche man decayed and false in pouerty: He would obtaine that he cannot get: The last is, hee that dwelleth with a wise manne and can learne nothing of him.

Suertye putteth away sorrow, and feare hindzeth gladnes.

If thou wilt be compted valiaunt, let neither chaunce nor grieve ouercome thee.

Plato

If thou desire to haue delighte wythout sorrowe, applye thye mynde to study wisdom.

Accustome not thye selfe to bee heauye and sadde: for yf thou doe, thou shalt bee thought fierce: yet be thoughtful, for that is
a token

a token of a prudent man.

To frendes afflicted wth sorowe, wee Mar. Aur. oughte to geue remedye to their persons, and consolacion and comfozte to their hartes.

The multiplying of frends, is thallwa, Plato ging of cares.

A wise man in tormēts is euermoze happye: But he that is troubled either for faith for Justice, or for the liuing Gods sake: the sufferance of paine bringeth a man to perfect felicitie.

The Rodde of God, or his scourge of affliction (wherby the proud flesh of man is pinched & brought lowe) is the most ready and necessary mean whereby they shall bee driue to remeber theselues & to liue y^e moze honestly & vertuously in the sight of god. Aristotle

The grcatest easement to ease hym that is in heauines, is to exercise the wauering hart wth some good occupation. Mar. Aur.

There is no sorow, but y^e length of tyme Sulpitius. may allwage & make moze easy.

As a wise mariner in calme weather prepareth himselfe looking for a tempest: euen so doth the minde when it is most at quiet, to doubt of some tribulation. Plutarch.

Wise men quietly beareth their grieues

and Lamentation

and sorowes, as things y^e were very sweete & commodious to them: assuredly knowing that if they shalbe stricken wyth any kynde of aduersitie, and that it be patiently borne they shal not lose their reward.

Pitha.

Sorowe comynonlye taketh not place in him that abstayneth from fouer thynges; that is, from hastines, wilful frowardnes, pryde, and flouth.

Mar. Aure.

Counseil, exhortacion, and perswasion to him y^e is in trouble: geueth smal consolatio when there is no remedy.

Seneca

He is not worthy to lyue, that taketh not care to liue well.

Hermes.

He is wicked and most to bee despyed of al men, that careth & studieth for none, but for himselfe.

Seneca

In all thy trouble remember this reason; hard things may be mollified, straight thynges may be loosened, & heauy thynges shall litle griene him, y^e cā handsōly beare them.

Lactantius

As euerlasting felicitie, doth quickly follow the godly in the short race of their misery. so euerlasting misery: quickly followeth thungodly, in the short race of their worldly felicitie.

¶ The summe of all.

Of wit and Discrecion, Fol. 115

Sorow is a grieve for things done and past,
which by painfull sighs, appeareth from the hart,
Sorow secretly worketh mans life to wast.
Sorow and sicknes together take ih part
Sorow must be thought on, whē felt is no smart,
And as after a calme, tempests doth folow,
So after quietnes, there followeth sorow.

¶ Of wit and Discretion Cap. ii.

MAns wit is the instrumēt of god, wher Plato
by is declared unto the worlde that all
vertue commeth of him.

There is no greater treasure, then dys- Socrates.
crecion & witte.

Wit without learning is like a tree with
out fruite.

By reading, wit & vnderstanding increaseth.

Mans wit) by the wil of God) is natural- Callius
ly nourished & fed w the gift of learning &
knowledge: & by time spent in study it either
diligently sercheth oz doth always sō what
& is led w y delight, both of seing & hering.

Thou shalt muche profite in readinge: yf
thou do as thou readest.

Wysedome can not bee profytable to a Galene
foole, noz wit to him that vseth it not.

Wisedome is the treasure of wit: wher, Plato

P. 115. wth

Of Wytte.

with, euery man ought to enriche himself.
Dispose not thy wit, both to vertue & vice.

Diogenes. The wit of man is apt to all goodnes yf
it be applyed thereunto.

Mannes witte is of it selfe so corrupt and
peruerse, that by counterfaying and dissem-
bling, one may casely beguile oꝛ abuse ano-
ther: hauinge one thyng secretlye hydde
in hys harte: when outwardlye he sayethe
and doth cleane contrarie to the meanyng
of his hart.

Alex. Mag. Many excellent & goodly wittes are not a
litle hindzed, thzoughe the faulte of manye
instrudours and teachers.

Diogenes. The witte is made dull, with grosse and
immoderate feeding.

Alex. Seuer. Neither wit, strength, oꝛ courage (in any
man) can neuer become liuely & excellent
where the minde is addicte to superfluous
feeding, to beastly idlenes, oꝛ waton pas-
times: but only by temperaunce in liuing,
vigilant pzouidence, & continual exercyse,
whereby strength is nourished & wyts be
encreased, like as by thother, strength of bo-
dy is resolved, & the wittes be consumed, oꝛ
vnprofitably dispersed.

Sigism. The ornaments of witte are muche moze
faire, then y badges of outward nobilitie.

Ambry

Ambitious men, haue vngracious wyts. Hermes

A meeke wittie man is hard to be found.

Through lack of wit sprigeth much harme

That man y^e is boyde of wyt and faythe, Celsus
ther is in him no hope of redresse eyther by
anye comfort & counsaile that shall be geuen
vnto him.

He that hath least wit, is most pooze.

He seemeth to be most ignorant, y^e trusteth most his owne wit. Polion
Socrates.

Stablish thy wit both on thy right hand,
& on thy left, & thou shalt be free.

A bonde man to Ire, hath not power to Socrates.
rule by his owne wit.

If thou shalt at any time be constrainned Xeno.
to fight in warre oz els where, truste more
to thy wit then to thy strength: for wit with
out strength much more preyeth, then
strength wout wit tainn the victory.

To see is but a small matter: but to see
see, is a token of a good wit.

Excellent things ought to be done wittily - Pittachus
ly, & with great circumspection.

It is better to want riches, then wit.

Shamefastnes in a child is a toke of wit: Ptholomeus
Seneca
but in a man, is a token of foolishnes.

A wittie woman byngeth soothe wyle
chilozen.

Recrea-

Of Wytte,

Recreation of wits are to bee suffred: for when they haue a while rested, they spring by oftentimes the better & moze quicker.

Fler. Sener.

That pastime is to be abhoyred, wher wit slepeth and idlenes with coustise is onelye learned.

A quiet wit & a cleare vnderstanding: taketh right great heedde of things y be past: prudently waying things present, & things to come.

Fler. Sener.

The wits which in age wil bee excellent: may be knowen in youthe by theire honest delights.

No wit can make straight, that which nature hath made crouked

Protegeus

We best perceyuethe his owne wytt: that though his knowledge be great, yet thinketh of him self to vnderstand litle.

Authoritie & fauor doth not onely shewe a good wit, but it doth also polishe y whiche is rude.

God truely geueth wisdome, but fauour & authoritie do shew it most chiefully in a weale publique.

Like as the earthe nourisheth the roote of the tree, but yet y Sunne bringeth forth y blossomes: And if y skornes let not be with his holosome heat ripe the fruite & maketh it pleasant

It pleasant, euen so study & laboꝝ bryngeth
in knowledge, which by the cōfoꝛt of prin-
ces appeareth abꝛoade in some ministꝛati-
on: And if enuye oꝛ displeasure bzing none
impedimēt, y^e encrease of fauoure maketh
both wit & learning fruitful and pꝛofitable
vnto the weale publique.

As empty vessels make the loudest sound, Socrates.
so they that haue least wit, are the greatest
bablers.

Like as narrow mouthed vessels whiche Hermes.
are longest in filling, kepe their licour the
better: so wits that are slowe in taking are
best of all to retaine that they learne.

As Iron & brasse are the bryghter foꝛ the plate
wearing, so the wyt is most readye, that is
most occupied.

¶ The summe of all.

The greatest treasure without comparison,
For mannes felicitie here in this life,
Aboue golde and siluer is witte and discrecion.
To temper the ioyfull & comfort the pensue,
Or otherwise to instruct man in peace or strife.
wit also is encreased, by often reading,
And like the fruitles tree, is wit without lernīg.

Of Frendes.

¶ Of Frendes and amitie. Cap.iii.

Aristotle.
Callins.

Friendship is a vertu, or ioineth wth vertue.
Friendship cannot be without vertue & that in good men onely.

Friendship is none other thing, but a perfect consent of all thinges appertaining as wel to God as to man with beneuolence & charity. And there is nothing geuen of god (except sapience) that is to man moze commodious.

Friendship in good men, is a blessing & stable connexion of sundry willes, making of two persons one, in hauyng & suffering. And therefore a friend is properly named thother I, for that in the is but one mind, and one possession. And that which moze is a man reioyseth moze at hys frendes good fortune, then at his owne.

Mar. Aur. This is a iust lawe of frendshyp; that the frende in all thinges trusteth to his friend, first regarding who is his friend.

Diogenes It is small pleasure to haue lyfe in thys world, if a mā may not trust his frends.

Be ware that thou takest not them for thy frendes, whom thou subduest & byngest to subiection.

Frend

Friendship is to bee preferred before all worldly things, because there is nothinge more agreeable with nature, nor y^e helpeth mā more, either in prosperitie or in aduersity

Cicero

True and perfect friendship is, to make one hart and minde, of manye hartes and bodys.

Pythagoras

He that would endeavour to take awaye friendship from the fellowship of mannes life: should seeme to take awaye the sunne from the world.

Cicero

Friendship is the loue of loue.

Plato

It is the property of frends, to liue & loue together.

Aristotle

Good will is the beginner of friendship: which by vse causeth friendship to folowe. Friendship ought to be engendred of equalnes, for where equalitie is not, friendship may not long continue.

Plato

Where any repugnancie is, there maye be none amitie, since friendship is an entire consent of willes & desires.

Therefore it is seldom sene that friendship is betwene these persones, A man sturby, of opiniō inflexible, & of solowre countenance & speech with him y^e is tractable & with reason perswaded, & of sweete countenance & entertainment. Also betwene hym whiche is eleua

Of frendes.

elevated in authoritie, and another of a very base estate or degree: yea and if they bee both in an equal dignity, if they be desirous to climbe: as they do ascend, so frendship for the more part decayeth.

Socrates Distance of place seuereth not, neither hindereth frendship, but it may let the operaciō thereof.

Mar. Aur. Where as true frends bee, their paynes are in common.

Cicero A true friend is more to be esteemed, then kynnsfolke.

Seneca. He is a good friend that dothe his frende good, and a mightie frende that defendethe his friend from harme.

Plato Get frendship of thē y^e solow frneth.

Aristotle Admyt none thy friend, except thou fy^rst know how he hath behaued himselfe wyth his other frends before, for looke how hee hath serued them, euen so he wil serue thee.

Periander Be slow to fall in frendshippe, but when thou art in, continue.

Hermes. Who so loueth good manners, perseuereth in frendship.

Mar. Aur. But no trust in frendes in thy presente prosperitie, for it is an euident token & pronostication of an euil fortune.

He is a very friend, that lightly forgetteth
hys

his frends offence.

Scornful men, are dangerous frends.

There is no mā that would choose to liue Seneca
without frends, although he had plenty of
all other riches.

It is a sweete pleasure for a man, to help Phocion
& be holpen of his frends.

One frend ought not to require any vn Mar. Ar.
iust thing of another.

Frends ought to bee like good horses, that
is, that theye oughte to haue a litle head, by
humble conuersation: quick of hearinge, to
thintēt that they be quicke when they are
called: a soft mouthe, to y end y their tongu
be tēperate: y hooe of the foote hard to suf
fer trauaile, and theire handes open to doe
good deedes, their fete sure to perseuer in
amity, a bay colour for hys good renoume:
also that he be without curbes & bits. And y
he may go, wher as any fatal destenies tur
neth the bzidle & raigne of fortune.

There is so litle difference betwene our Plato
enemy & our frend, & so harde to knowe the
one from thother, that ther is great icopar
dy, least we (somewhat rechyleſſe or negly
gent) defend our enemye in ſtede of our
frend, or hurt our frēd in ſtede of our enemy

The agreement

Of frendes.

Aristotle.

The agreement together of euill menne in mischief, is not frendship: for frendship of it self is so pure, y it wil not be vsed in euil

Prooue not thy frend with damage, nor vse thou him vnproued. This mayest thou doe, if when thou hast no neede thou sayne thy selfe to be needy: In whiche if hee helpe thee, thou art neuer the worse, but if he refuse, then knowest thou by scyning, howe for to trust him.

Socrates

Be as mindeful of thine absent frendes, as of them that be present.

Aristotle

Frendes in aduersitie, are a refuge, and in prosperitie a pleasure and delight, to communicate our pleasures with all.

Hermes.

If thou desire to be thought a frende doe thou the workes y belong to a frend.

Pitha.

If thy frende misorder himself towards thee, break not of frendship therfore immediately, but rather assay by al meanes to reforme him, so shalt thou not only retaine to thee thy olde frende, but shalt double hys frendship.

There be many that lacke no frendes, & yet lacke frendship.

A wise man though he be contented and satysfied wpth himselfe: yet wll he haue frendes because hee wll not bee destitute of

of so great a vertue.

Beare witnesse rather againste frendship, than against truth.

There cannot be frendship betweene a Plato seruant and his maister, in asmuch as their estates bee vnequal. But for as muche as they be both men, they may: because that in manhoode they be both equall.

Fewe amities bee wearey in three dayes. Mar. Tur.
And we se often proued by experience, that frends lightly taken, are lightly left again.

Doe good to thy frendes, that they maye be the more frendly: and to thine enemies, that they may be thy frendes.

The inturpe of a frende is muche more Socrates
griuous than thinturpe of an ennemye.

He that promiseth and is longe in fulfil- Mar. Tur.
ling is but a slacke frende.

He that casteth away his kynnsfolke, and maketh him frendes of straungers: dothe Plutarch.
as the manne whiche would cast away his fleshy legge, and set on another of wood.

As fire and heate are inseperable: so are Seneca.
the harts of faithful frendes.

Like as a Physicion cureth a manne secretly, hee not feeling it: so Woulde a good Aristotle.
frende helpe his frende priuilye, when hee knoweth not of it.

Of Geeuing.

The summe of all.

Frendship which is thagreement of mindes,
In truth and loue, is the chiefeſt vertue,
Of moral vertues, that in the world man findes,
Wherefore in the worlde to liue whoſo mindes.
Ought frendſhip to get, and got to enſue:
By loue, not by lucre, that true frendſhip blindes,
Knit with an hart, where rancour neuer grieue,
Which knor, eſtates, equalitie ſo bindes,
That to diſſolue, in vaine may fortune ſue.
Though malice helpe, which two al glory grindes,
So ſtrong is frendſhip, as no ſtormye windes,
Haue might to moue, nor feare force to ſubdue,
Where al theſe points be ſetled in their kindes.

Of geuing and receiuing.

cap. iiii.

Catiline.

AS geuing and receiuing are contrary
thone to thother: ſo thone is more cō-
monly uſed than thother.

In geuing, theſe thinges muſt bee
Phocion conſidered: what thing, and to whom, how,
where, and wherefore thou giueſt.

God wil encrease that little that thou
haſt: if thou purpoſe to giue of that little.

Cicero Liu.

In receiuing bee thankeful, and at the
leaſt haue a good will to requite a frendly
benefite.

When

and receiuing.

fo. 121

When thou frendlye doest intende to giue, choose (as neare as thou canst) (suche a person as is plaine and honest, of good remembraunce, thankful, abstaining from y goodes of other, no niggarde of his owne and specially to al men beneuolent.

Alex. Seuer

Whom peruerse fortune, long sickenes, seruice, frendship, disloyaltie of them that were trusted, or that theeues or oppressors haue brought vnto pouertie, to those let me extende forth their compassion & charitie.

The greatnesse of a benefite is declared either by the commoditie, or by the honesty or by the necessitie.

Cullius

He that may giue and giueth not, is vtterly an enemy: & he that promifeth forthwith, and is long or he doe it, is but a suspicious frende, what needeth wordes to our frendes, when wee may succour them with workes. It is not right to whom wee giue our heartes, which is the best thing within vs, that we giue him only our tongue, that is the worst thing of all our vices.

Mar. A.

Those frends are but slender and scante frendes, that in promising manye thinges wil be slacke to giue any thing.

A vertuous hande is not bound to make the tongue a foole.

D. y.

Promise

Of Gceuing.

Promise is an auncient custome among the sonnes of vanitie: And of custome the tongue speaketh hastilye, and the handes worke at leasure.

Promise and perfourme.

Socrates.

Giue to the good, and he will (if he can) requite it againe: but giue to the euil disposed, and he wil stil beg & aske moze.

If thou bestow a benefite, kepe it secrete but if thou receiue anye, publishe it abroad.

Requite benefits.

Giue to the needye: yet not so that thou neede thy selfe.

Giue at the first asking: for it is not frely giuen that is often craued.

Seneca.

Giue no baine and barmete giftes: as armour to women, bookes to a plowman, or nets to a student.

Let thy giftes be such as hee to whome thou giuest them, doth delight in.

Solon:

Giue liberally for thy profite.

See that thy giftes be according to thine habilitie: for if they be to big, thou shalt bee thought a waster: and againe, if they bee to smal, thou shalt be thought a niggarde.

Succour them that perish: yet not so that thou thy selfe perish thereby.

Socrates.

Boast not of thy good deedes, least thine euil be also laid to thy charge. Re,

and receiuing.

fo. 122

Remember them which haue doone thee good, and forget not their benefites.

Benefites ought to bee aswell bozne in Seneca, minde, as receiued with the hande. Hee is vnthankfull which acknowledgeth not the good that is done vnto him. And he is moze vnthankfull, that to his power requiteth it not. But hee is most vnthankful that forgetteth it vtterlye.

One gift wel giuen, reouereth manye losses.

The remembraunce of benefites oughte neuer to ware olde.

A small thing giuen willyngely, is moze acceptable than that which is grudginglye giuen, be it of neuer so great a price.

A gift grudgingly giuen of a niggarde, is called a stony loafe: which although it be bitter, is needeful to be receiued of the hungrye.

The will of the giuer, and not the value of the gift is to be regarded.

He is woorthy to be deceiued which while he bestoweth a benefite, thinketh of the receiuing of another.

To be woorthy a benefite, is moze than Diogenes. to haue giuen a benefite.

The summe of all.

Aug.

In

Of Pouertie.

In geuing, these things must be considered,
What thing, to whom, where, and wherefore it should bee,
First the good and needy ought to be remembered:
And they, or els God shal againe requite thee.
But see thou be mindesul of thine habilitie,
Then, if to giue, thou shalt be desposed,
Giue, not to receiue, least thou be deceiued.

Of Pouertie and Neede.

cap. v.

Philip. **P**ouertie is a vertue learned withoute
a teacher.

No man is poore but he that thyn-
keth himselfe poore.

He is mightye, which hauinge riches is
poore: but he is moze mighty whiche being
poore, is riche.

No riches are to bee compared to a con-
tented minde.

Protagoras. In al thinges the meane is best: And to
lyue warely is a great treasure: and to liue
wastfully causeth pouertie.

He is not to be thought poore whom hys
little that he hath sufficeth.

Not he that hath little, but he that desi-
reth much: is poore.

Socrates. A manne were better lyue poorelye,
beeinge assured of the blisse of heauen,
than to bee in doubtte thereof, possesseinge,
all

all woꝛldly riches.

There is no fault in pouertye, but their mindes that so thinke it, are faulty.

To knowe how to vse pouertye well, is great blessednesse.

Pouertye with suertye is better than riches with feare.

Joyous & glad pouerty, is an honest thing. *Seneca.*

We satisfied with little, for it wil encrease and multiplie.

It is better to suffer great necessity: than to boꝛowe of him whom a man maye not trust.

More miserable is the pouertie of the *Aristotle.* mind, than of the bodye.

He is not to be counted poore, that hath in youth purchased good disciplines, and honest frendes, hee is in most wretched estate of beggery that is not indued with any good quality or gift of knowledge. *Diogenes.*

Pouertye letteth not a man to exercise merciful actes.

If thou fauour the poore that can doe but little, thou shalt be fauoured of God, that can doe much.

Hee that rebuketh the poore, because of his pouertie : rebuketh the maker of the poore

Of Pouertie.

Mar. Tur. We may thinke that the father that dyeth, and leaueth his sonne poore and wife, he leaueth him to much: and he that leaueth his sonne riche and foolish, I thinke he hath left him nothing.

It is better to be a poore man belining in god, than to be rich putting doubt in him.

The miserable lacke of the poore man, & the superfluous riches of the rich man, causeth discorde among the people.

Socrates. Haue compassion vpon poore men, and God shal rewarde thee with greater riches.

Mar. Tur. When a man is plagued with pouertie and sicknes (both ioined in one) & haue noe succour nor easement: ther riseth in him an intollerable grief, a fier not able to be quenched, a sorowe without remedye, a tempest full of wreckes, and a burning flame both of soule & bodie.

Pouertie is euill, but riches is worse.

If thou desire to be quietly minded thou must either bee a poore man in deede, or els like a poore man.

Plato. A needie old man is a miserable thing.

Seneca. If thou wilt liue after nature, thou shalt neuer bee poore: if after thine owne opinion, thou shalt neuer be riche.

The state of pouertie is speciall ye to bee re-

redressed by the grace and fauour of God:
we alwaies endeououring our selues by al
honest meanes to be holpen, and not by cor-
rupt coueting of other mens goods, for ther-
unto will then follow at hande, the wicked
affects of thestes, of periuries, of robberies
extorcion, and so forth to the further kind-
ling of gods wrath.

At thende, honoz is given to a yong per-
son pooze and vertuous, rather than too an
olde person riche and vicious.

The riche may haue power to bee moze
esteemed with pooze people, and accompani- Mar. Aur.
ed with riche and conetous: but the vertu-
ous pooze person shall be better esteemed
and lesse hated.

The summe of all.

Pouertie with pleasure or paine doth appeare,
In al estates, by sundry condicion
Pouertie with ioy is more blessed and deare:
Before god, than riches, without exception
Wretched pouertie is of beastly affection,
And those sort of men that are poore and vertuous,
Are more worthy honour: then the rich and vicious:

THE FIFTH booke.

*What mental powers or vertues,
are. cap. i.*



Because the soule
of manne, is the
moſte preçious
thing belonging
to man, thimage
of God alſo and
immortall: It is
neceſſarye lyke-
wiſe to ſhewe by
what power and

mean in vs, our ſoules may attain euerlaſ-
ting bleſſe: that is continual abiding, in the
loue and preſence of god: ſo, that is the end, y
al ſoules naturally do ſeke ſo. This bleſſed
neſ it attaineth, through mentall vertues:
that is to ſay, of certein powers of our min-
des, whereby we diſcerne what is good, &
ſo laboꝝ to enſoꝛce our affections to folloꝝe
the ſame, cōtrary to y luſt of the fraile body
which alwaies leadeth vs to euil & naughtie-
neſ. whiche mentall powers, what there
be,

be how they are attained, mainfeined and lost: and how they ought to bee applyed (accordinge to the mindes of the best Philosophers) shalbe shewed, and in their appointed places shal be knowne from other vertues, by the title of *Mentall vertues*: which duly to learne and folowe, I beseeche God giue vs all hys grace: without which, al teachinge and learninge in this behalfe, is but meere vanitie.

Of Vertue.

Cap. ii.

Vertue is none other thinge, but disposition, and exterior act of the mind agreeable to reason, and the moderation of nature.

Alex. seuer.

Vertue is a strong castell, and can neuer bee wanne: It is a riuer that needeth no rowinge, a sea that moueth not, a fier that quencheth not, a treasure that neuer hath ende, an armie neuer ouercome, a burden that neuer wearie, a spy that euer returneth, a signe that neuer deceiue, a plaine way that neuer faileth, a sirrop y^e forthwith healeth, & a renouwe that neuer perissheth.

Mar. Tu

Vertue in all woorkes, is chiefly and aboue al things to bee praised, as the heade fountaine and most precious iewel of al manner riches.

Onely

Of vertue.

Aristotle.

Onely vertue attaineth the everlastinge blessednesse.

Socrates.

Vertue principally aboue all things purchaseth to man, beneuolence, frendship and loue.

Seneca.

Vertue is shut vp from no man, but is ready for al that desire hir. Shee receiueth all men gladly: she calleth al men, both kings, seruants, and banished men: shee requireth neither house nor substance, but is contented with the naked man.

Plotinus.

The way of vertue is hard at the beginning: but after thou hast crept vnto the top remaine there for thy very sure quietnes.

Mar. Aur.

The trace of vertue is as good in good things with them that be good, as the vice and dishonestye of euill folkes, is in euill thinges.

Plato.

There can nothing be amended or rightely corrected, but by that whiche surmounteth it, and is better than it: as vice by vertue, falshode by truth, wronge by iustice, folly by wisdom, ignorance by learning, and such like.

Vertue alone performeth the everlastinge felicitie.

Plutarch.

It is better to suffer shame for vertuous dealinge, than to winne honour for

icious living.

To attaine vertues wee haue good desire, but to attaine vices wee put to all oure woorkes.

Marc. Tur.

Fewe persons take hede oz haue knowledge, where vertue is to bee learned.

Socrates,

The lesse time that a man hath to liue, y^e more earnestly is the vertue of Studie to be proceeded in.

Diogenes.

To vse vertue is a perfect blessednesse.

Pithagoras.

Prudence is the guide of al other vertues.

Seneca.

Socrates.

How good woorkes, and thou shalt reape the flowers of ioy and gladnesse.

So liue with men, as if god saue thee.

Apply thy selfe so now in vertue, that in time to come, thou maist therfore be praised.

Plato.

Vertue though it come not at the firste yet by diligent seeking, it maye bee found out.

Socrates.

Hee that is vertuous and of godly behaviour, is like vnto god, but he that is to the contrary, is vtterlye vnlike him.

Plato.

It is not possyble for anye vertuous manne (if he be vertuous) that hee vnlawfullye take anye taste in an other mannes good.

Marc. Tur.

Refraine from vice, for vertue is a precious

cious

Of vertue.

cious garment.

Applye thy minde to vertue, and thou shalt be saued.

Be vertuous and liberall: so shalt thou either stop the slaunderous mouthe, or els the eares of them that shal heare him.

Pithagoras. Sleepe not before thou hast considered: howe thou hast bestowe the day passe: If thou hast wel done, thanke God: if other wise, repent and aske him forgeuenes.

Plato. Ensur the vertues of thy good auncel-tours.

Socrates. The chiefe vertue to yong men is, not egerly to attempt any thing.

Diogenes. To a vertuous and well disposed man, euery day is high and holy.

Aristippus. Nothing can corrupt a minde wholly dedicate to vertue.

Mar. Aur. The high vertues among all noble vertuous people, consisteth not al only to suffer the passions of the body, but also to dissimule them of the soule.

Masonius Trauaile and take paines to spend thy life in the trade of vertue: the paine is but short, but thy vertues shal euer endure. If to the contrarie thou shalt haue pleasure to doe that which is ill, thy pleasure abatethe, but euil tarieth stil.

Vertue

Vertue verily exceedeth al thinges: for if liberty, substaunce, helth & lining, our countrey, parents, & childzen do wel, it hapeneth by vertue, she doth al aduance, vertue hath all thinges vnder hir gouernaunce. And in whom of vertue is found great pleinty, any thing that is good may neuer be deintie.

Plautus.

Vertuous men feare moze of two daies of prosperitie, than two hundred dayes of aduerse fortune.

Marc. Aur.

Vertue by aduersitie is best tried.

Legimon

That person is not woꝛthye to liue, that wil not study to liue vertuously.

Diogenes.

With vertue god sustaineth vs, & wyth thozder of iustice the people are wel gouerned and ruled.

Mar. Aur.

Vertue is pꝛeased to of many: but ther is no man that effectuously folloiweth it.

Diogenes.

Men wil put theselues to paines for that taining of al thinges, saue vertue & honesty.

In al voluntary thinges a man may bee vertuous, but in naturall thinges, I confesse euery man to be weake.

Mar. Auri

Like as the eye cannot see bothe at once aboue and beneth, no moze maye the witte apply both vertue & vice together.

Pernes.

Like as in a paire of tables, nothyng may be well wꝛitten befoze the blottes and blures

Socrates.

Of vertue.

blures be wiped out: so vertue and noble-
nesse cannot be sene in a man except he first
put away his vices.

Pirrhys rex. To a vertuous man it is but a small re-
ward to be lord ouer al the earth: and it is
but a smal chasticement to take a vicious
mans life from him.

Diogenes. Vertuous and wel disposed persons loue
honesty and shamesfastnes in al places.

Plato. Like as a pzeious stone in a golden ring:
so shineth an heart that is settled in vertu-
ousnesse.

Mar. Tur. Yong vertuous personnes are bounde to
honour auncient wisemen.

Hermes. Like as men choose good ground to la-
boure and to sow, so shoulde they choose
also vertuous and honest men to bee their
seruantes.

Chales. It is a great vertue to flye those thinges
our selues which wee repproue in other.

Plutarch. Without vertue man is but in the num-
ber of beastes.

In vertue maye be nothing ficate oz cou-
terfait: but therein is thonly image of veri-
tie called simplicite.

Mar. Tur. He that liueth vertuously in this life: his
spirit shal haue rest with god.

The

The summe of all.

¶ Vertue in al workes is greatly to be praysed,
 As the head fountaine, & iewel moste precious,
 By vertue, frendship and loue is purchased.
 Vertue is a garment most comely & curious.
 To obtēin vertue therefore be studious,
 For he that loueth vice, and doth vertue detest,
 May wel be compared to a lothsome beast.

¶ Of wisedome a mentall vertue. Cap. iii.

Sapience & science of things diuine & hu- **Cicillus**
 main which considereth y causes of eue
 ry thing: by reaso wherof, y which is diuine
 she foloweth & y which is humain, she este
 meth farre vnder the goodnes of fortune.

Sapience is the foundation & roote of all **Aristotle**
 noble & laudable thinges: by her wee maye
 win y good end, & kepe vs fro everlastyng
 paine.

Wisedome is the knowledge of dyuine
 thinges & is the head of al other sciences.

True wisdom teacheth vs as wel to do
 as to speake.

It suffiseth not a louer of wisdom to re- **Mar. Tur.**
 proue the vice of other by wordes: but it is

R. i. necessary

Of Wisedome.

Plato

necessary he do himselfe, that which he requireth other to doe.

Of all the gifts of God, wisdome is the most excellent. She geueth goodnes to the good, & forgeueth the wicked their wickednes: She ordzeth the mynde, she directeth the life, & ruleth y^e works therof teachyng what ought to be done, & what to be left vndoone: wout which no man may be safe.

Wisdom is life, & ignoraunce is death: wherfore y^e wise mā liueth, for why he vnderstandeth what he doth, but the ignorant is dead, because he doth he knoweth not what

The haters of wisdom, are louers of death.

Wisdom is the defence of the soule, & the mirrour of reason: & therefore blessed is he that trauaileth to get her, for she is y^e ground & roote of al noble deeds: by her we obtain the chiefe good, that is everlasting felicity.

Wisdom & iustice are honozable, bothe to God & man.

Hermes.

Of al the good gifts of God, wisdome is most pure, she geueth goodnes to good people, she pardoneth the wicked, she maketh the poore riche, and the riche honourable: And suche as vnfaynedly embrace her she maketh like vnto a God.

Prudence is the guyde of all other good vertues.

vertues.

Wisdom garnisheth riches, and shadoweth pouertie.

To men of lowe degree, wisdom is an honour, and foolshnes is a shame to men of high degree.

As we see oftentimes, vnder a baere and Lodonicus
foure coate wisdom lyeth hyd: so lykewise Card.
vnder riche bestures & ornaments, foliye
greatly & hurtfully lurketh.

Wisdom at the beginning seemethe a Pythagoras
great wonder.

Wisdom thoroughly learned, will neuer be forgotten.

Wisdom is like a thinge falne into the
water: which no man can fynde, except he
searche at the bottome.

It is not possible for him to obtayne wisdom
and knowledge, that is in bondage
to a woman.

Wisdom most commonly is found in Boetius
him that is good and verteous.

That man is unhappy whersoever hee Socrates.
come, that hath a wit & wil not learne wisdom.

Wisdom causeth a man to be honored. Alex. Secur.

A quiet man loyneth his wisdom wpyth
simplesnes.

Of Wisedome.

By wisdom is marked & substantiallye discerned, the wordes, actes, and demeanour of all men, betwene whom happeneth to be any entercourse or familiaritie, wherby is engendred a fauor or disposition of loue.

Hermes.

Wisdom teacheth a man to know his creatour.

Solon

He that desireth wisdom, desireth the most high & diuine estate.

He y^e fyndeth wisdom, findeth life here in this world, & in the world to come.

He that seeketh wisdom the right way, findeth her: but many erre, because they seeke her not duly, and blame her without cause.

Aristotle.

Science is had by diligence, but wisdom & discrecion cometh from God.

Socrates.

The feare of God is the begynnynge of wisdom.

Pythagoras

Honour wisdom, & deny it not to them that would learne it: & shew it not vnto the that despiseth it.

Hesiodus

All suche personnes are to bee approued very vile, & nothing at all profitable which being of themselves void of vnderstandinge & wisdom, wil stobernly disobey suche as gladly would geue vnto them bothe sage & wise counsaile.

The

The report of wisdom & vertue, is good in all tyrants opinion, so long as he thinketh that nothing which is spoken or done, be repugnant against his affections: for he accompteth it vanitie (iudging as a sicke man) nothing to be good, that agreeth not with the sent or taste of his owne lothsome appetite. Aristippus.

Wisdom is a tree that springeth from the hart, and beareth fruite in the tongue. Plato

Without study of wisdom, the mind is sicke.

Early rising and much watching are profitable to kepe a man in health, and to increase his wisdom.

Wisdom in the hart of a foole, is lyke a flying thing, that cannot long contynue in one place. Plato

A manne of perfecte wysedome cannot dye: and a manne of good vnderstandyng cannot be poore.

It is a special point of wisdom to knowe to what purpose the time best serueth. Archilaus

Power & might is in yong men: but wisdom & prudence is in thaged. Seneca

Wisdom maketh me to despise deathe & ought therfore of al men to be embraced, as y best remedy against the feare of deathe.

Of wysedome.

As the plough rooteth out from y^e earthe
al bzambles and thistles: euen so wysedome
rooteth out al vices from the mynde.

Plato

Like as an hande is no parte of a man, ex-
cept it can do thoffice of an hand: so is wyse
dome no part of a wise man, except it be oc-
cupied as it should be.

Like as the eye without light, cā neyther
see it selfe, noz iudge of anye thyng els, so
the soule that lacketh wysedome, is bzuit, &
knoweth nothing.

Socrates,

As health conserueth the bodye, euen so
wysedom conserueth the soule.

Seneca

Like as the sicke man which asketh coun-
saile, & is taught of the Physitian, is neuer y^e
nearer of health except he take his medicin:
so he that is instructed in wysedom & vertu,
& followeth not the same, is neuer the bet-
ter therefoze but loseth the health of his bo-
dy, & blessednes of his soule.

Plutarch.

Like as an Adamant by a secret & hid po-
wer, draweth Iren vnto it: euen so wysedō
by a secret meane, draweth vnto it y^e hartes
of men.

Seneca

As he which in a game place runneth swift-
test, & continueth til his pace, opteineth the
croune for his labor: So al that diligently
learne, & earnestly follo we: he wysedome &
be: tuc

bertu, shal be crowned wth euerlasting gloze.

Among wise men he is wisest y^e knoweth much, & theweth to know but little.

Upon perfect & true wisdom, waiteth continually .ij. handmaidens, y^e is to say: humilitie & sobrienes.

A wise man is knowne by .ij. poyntes, he will not lyghtlye be angry for wrong that is done vnto him, neither is proud when he is praysed.

A perfect wise man mortifieth his world-ly desires: by meanes wherof, he subdueth both his soule & body. Seneca

Ther is none happy but y^e godly wise mā no man is rightly happy, except he be bothe wise & good: for perfect & true felicity is not without wisdom & goodnes.

Contrarywise, they which be ignorant & of Plato euil disposition, be vnhappy: for where ignorance and sinne is, ther infelicite & misery most plainly appeareth.

He is wise y^e knowledgeth his ignorance, & he is ignorant y^e knoweth not him selfe.

It is not possible for him to bee wise, that desireth not to be good.

It is better to bee wyse and not to seeme Plato so, then to seeme wyse and not to bee so: yet

R. iij. men

Of wysedome.

men for the most part desire the contrary.

A wise manne understandeth both the thinges that are aboue hym, and those also that are beneath hym: hee knoweth the thynges that are aboue hym by the benefites which hee receyue thervy: & thyngs beneath him, by the vse and profyt that he hath by them.

Socrates

A wise manne is known by three points In makinge his enemies his frendes, In making the rude learned, & in refozminge the euil disposed vnto goodnes.

Wise men for the trueth sake, ought to contrary one another, that by their contention, the trueth may the better be knowne.

Aristotle

A yong man can not be perfectlye wise: for wisdom requireth experience, whyche for lack of time, yong men may not haue.

A wise manne ought to repute hys error great, and his goodnes small.

He shalbe wise that hauntethe wise mens company.

It is a shame for a wise manne to saye, I thought not so much.

It is a point of wisdom, to cut away all occasions whiche mighte hinder the doyng of honest and profitable thinges.

No mā may refrain fro doing amisse, but
a wise

Of wysedome. Fol. 132

a wise mā by one peril wil auoid another.

He is a wise man that dothe good to hys *Herms.* frendes: but he is moze then a man, y doth good to his enemies.

He that forbeareth to speake, althoughe he can do it both wisely and eloquently, because neither in y time, nor in the hearers he findeth opportunity, so that no fruit may succede of his speach: he therfore is vulgarly called a wise & discrete person.

A wise mā cā not be flāūdered of any thig.

A wise man meriteth moze greuous punishment for a light deede done openly the *Mar. Tur.* a secret murtherer.

A wise & verteous man ought to thynke that as long as he liueth in this worlde, he holdeth his felicitie but at aduenture, & his aduersitie for a natural patrimony.

The mother of extreme myschiefe, is Plato worldly wisdom.

Who so hath lands and goods ynough, *Cicero* shall soone haue the name of a wise man.

Nothing can happen better to a wise mā *Cullius* then mediocritie of substance.

De. re not to bee wise in woordes, but *Aristotle* in woordes: for wysedome of speache wasteth with the worlde, but woordes wrought by wysedome, encrease into the worlde to

Of learninge.

to come.

¶ The summe of all.

¶ Wisedome the most high and diuine estate,
The roote of all noble and laudable thinges:
The great gift of God, most sweete and delicate:
The tree of all pleasure, that in the hart springes.
Whose deare and deinty fruite, the tongue forth bringes.
And they that to wisedome, themselues would applye,
must diligently haunt wise mens company.

¶ Of learning and knowledge. ii. mental vertues. Cap. iiii.

Plato

Plato affirmeth that there is sette in the soule of man comming into the world, certain spices: or as it were seedes of things & rules of artes or sciences. Wherefore Socrates in the booke of science, resembleth himself, to a midwife saying: In teachyng yong men, he did put into them no science, but rather brought forth that, whiche already was in them: Like as the midwyfe brought not in the child, but being conceyued, did helpe to bring it forth. And like as in hounds is a power or disposiciō to hūt. In hores & greyhounds an aptitude to runne swiftlye

Socrates.

and knoweledge. Fol. 133

swiftly: So in the soules of men is ingenerate a limbe of science: whyche wyth the mixture of a terrestriall substance, is obfuscate or made darke. But where there is a perfect master prepared in time, y brightnes of the science appeareth the polyte and clere, like as the power and aptitude of the beastes befoze rehearsed: appeared not to thuttermost, except it bee by exercise prouoked, and that slough and dulnes being plucked from them by industrie bee induced to the continual act: whiche (as Plato affirmeth) is proued also in the master and the disciple. Semblably the foresaide Socrates in Platons booke of Sapience, sayth to one Theages. Neuer man learned of mee any thing, although by my company he became wiser: I onely exhorting, and the good spirit inspiring.

Socrates.

Learninge and knoweledge is the onely good thyng of the worlde, and ignorance thoneley euil thing.

Learninge is none other thing but an aggregation of many mens sentences & actes to the augmentation of knoweledge.

Alex. Sever.

A person void of learning & sufficient utterance differeth nothing from a stone.

Aristippus.

Who laboureth to aduaunce the mynde
with

Diogenes.

Of learninge.

with good & laudable qualitties, and wth vertuous & honest disciplines, shall be assured of much the better frendes.

Enneas silu^s.

Those menne whiche doe moste excel in learning and eloquence, and dooe in suche things moze then other men: they shoulde be most renowned, most wo^rthely p^raised & duely p^rferred.

Plato

Learn such things whyles thou art a child as may p^rosyt thee when thou art a man.

Endeavour thy selfe in thy y^enth to learn although it be painful: for it is lesse payne for a man to learn in his youth then in his age to be vncunning.

Hermes.

It becommeth a man frō his youth to bee shamefastte in filthy things, & to be studious in those that are honest.

Hee is to be commended, whiche to his good b^ringig vp, soineth vertue, wisdom and learning.

Plato

Be sobze and chaste among yong folke, that they may learne of thee, & among olde that thou mayest learne of them.

Geue good eare to the aged, for hee can teache thee of thy life to come.

Forget not to geue thanks to him that instructeth thee in learning.

When thou art wearie of studie, spoze
thy

and knowledge. Fol. 134

thy selfe with reading of good stozies.

Whers can a man be better accompanied then with wise men, or els reading among bookes.

Mar. Aure.

Learne to honour vertue, to haue measure in pryce, to reioyce in temperance and to geue honour to sobrietie, lowly nesse or meekenes.

Endeouore thy selfe to do so well, that other may enuy thee therfore.

Wee must take good heede and beware with diligence, that wee in our callynge do nothyng rashlye, aduenturously, fondlye, negligently, vnadvisedly: for wee be not to thys ende engendred of nature, that wee should seeme to bee created for thaffectedes of vanitie, or lightly spend our times, in pastime and playing, in gessing, in wattonnes and in Jollitie, but wee bee rather created & bozne to sagesnes, and to therercise of moze graue & profytable studies.

Cullins.

Playinge and honest passing the time, is lawfully to bee permitted & bled, but yet in such wise to be bled as our natural sleping or other necessary meanes of resting be not neglected: & y at such time, as we haue sufficiently ended (in our estate & calling) all such graue & earnest causes, as needefully wee haue

Of Learnynge.

haue to do.

Cicillius

He that in certaine pleasures of this life, hath some delight, muste very warcly kepe a measure: lest he wat in time the inioyng of the same.

If thou desire to be good, endeuour thye selfe to learne to know, & to folow truethe: for he that is ignorant therein, & will not learne: can not be good.

In whom doctrine hath ben founde ioyned with vertue, there vertue hath seemed pure, cleane and excellent.

Learne by other mens vices, how filthy thine owne are.

He is sufficiently wel learned, that knoweth how to do well, and he hath power enough, that can refraine from doing euill.

Mar. Tur. A man presuming to be a man, & is not learned, what difference is betwene hym and other beasts.

Aristippus. Better it is to bee a begger, then a man without learning.

Philip rex. They are in a wrong opinion, that suppose learning to be nothing available to the gouernance of a common weale.

Aristotle No small vtillitie growethe to a common wealth, by the sapience of a learned prynces ruler & gouernour.

The

and knowledge. Fol. 135

The most learning & knowledge y^e we haue
is y^e least part of that y^e we be ignorant of.

Mar. Tur.

He that knoweth not that hee oughte to
know, is a brute beast among menne, hee
that knoweth no more then hee hath neede
of, is a man among brute beastes, and hee
that knoweth al that may bee knowen is a
God among men.

Ditha.

Esteeme him as much that teacheth thee
one worde of wisdom, as if he gaue thee
abundance of golde.

Kepe company with them y^e may make Xeno.
thee better.

Be apt to learne wisdom, and diligent
to teache it.

Search for the cause of euery thinge.

Seneca

Labour not for greates number of bookes,
but for the goodnes of them.

Let it not grieue thee to take paines, to
go to learne of a cunning man, for it were
great shame for yong men not to trauail a
litle by land, to increase their knowledge
sith marchants do saile so farre by the sea
to augment their riches.

An opinion wythoute learninge cannot
be good.

The rude and vnlearned muste beware
that they presume not to deeme and iudge
of mat-

Of Learnyng.

matters which they vnderstand not without some authozicall direction or guiding.

Learnyng consisteth not in y greatnes but in the goodnes.

Aristippus. Learn diligently y goodnes y is taughte thee: for it is as great a shæ for a mā to lern y good doctrin y is taught him, as to refuse a gift offred vnto him of his friend.

Learnyng is studies sister.

Learnyng maketh yong men sober: it comforteth the olde men, it is riches to y pooze, & it garnisheth the riche.

Socrates. Of all things the least quantitie is to bee bozne, saue of learning and knowledge: of which the more that a man hath the better may he beare it.

To lacke knowledge, is a verye euill thing: to disdain to learne is woozse, but to withstand & repugne the trueth agaynst them which teach the trueth is wurste, and furthest from al grace.

Socrates. Intelligence is king both of heauen and also of earth.

It is not possible for one man to know all things, yet should eche man laboꝝ to know as much as he might.

Socrates. It is no shame for a man to learn that he knoweth not, of what age so euer hee bee,
know

Know thy selfe.

He that knoweth wel himselfe, esteemeth but little of himselfe: he considereth from whence he cometh, and whereunto hee must, he regardeth not the vaine pleasures of this brittle life, but extolleth the lawe of God, and seeketh to liue in his feare.

Macrobius

Hee that knoweth not himselfe is ignorant of God, wilful in wickednesse, vnprofitable and vtterly gracelesse.

Sickenesse, pouertie, and aduersitie, are meanes requisite (as by the rodde of God) to ouerthrow, chastise, and keepe lowe the power of the proude flesh: whereby a man shal the rather know himselfe.

Demosth.

True knowledge in the lawe of God, worketh in a man to know himselfe, and is thowly right way to eternal saluation.

Cunninge continueth when fortune fliteth.

Alex seu.

To vnlearne euill, is the best kynde of learning.

It seemeth that great vexation and trouble should be in the minde of him that dwelleth with a wise man, and can learne nothing of him,

Hermes.

The godlye beeinge giuen to the studies of learninge and wisdom, do chiefe-

Tullius.

Of Learning.

Iye bestowe their wisdom, prudence, and vnderstanding to mens commodities.

Mar. Tur. Thunderstandinge and knoweledge of vaine menne, are but beastelike to those y are possessed with the heauenly spirit which is secret and hid: And whereas they speake and vtter their knowledge, al other oughte to be stil.

Aristotle. Hearing in a manne is a great helpe to knowledge.

Pithag. Much babling is a signe of small knoweledge.

Cristippus. Knowledge seemeth to be a thing indyfferent both to good & euill.

Knoweledge is better in youth than in age.

Mar. Tur. In a short while we learne all euill, but in a long season wee cannot learne anye goodnesse.

The more we exalt and raise our selues with learninge and knowledge, the more low do we put the flesh with hir myseryes.

Both sleepe and labour are enemyes to learning.

Plato. To learne better, is a good punishmente for ignorance.

Learne to liue well by teaching of righteousness.

Learn

and knowledge. fo.137

Learninge and knowledge is of good men sought for, & lodged euē in their brests to this onely ende: that they maye thereby know sinne and eschew the same, & knowe vertue and attaine vnto it, for if it be not applied herevnto of them that haue it, she lea- ueth in them hir whole dulty vndone. The verti
of learning

In vaine is that long trauaile in studye and learning, where actual experience doth not shewe forth hir fruits. Alex. Seuse

Like as a field although it bee fertile, can bring forth no good fruite except it bee first tilled: so the winde although it bee apt of it selfe, cannot without learning bring forth any goodnes. Socrates

As we beholde our selues in other folkes eyes, so should we learne by other mens report what doth become vs & what doth not. Seneca

Like as in meates the holesomnesse is as much to be required as the pleasantnes: so in hearing and reading authoꝝ, we ought to desire as wel y goodnes as y eloquens.

Like as Bees out of flowers suck forth the sweetest: so shoulde men out of sciences learne the best. Plato

As a captaine is a director of an whole hoste: so reason ioyned with knowledge, is the guide of life.

Of Feare.

The summe of all.

In mans soule there is set at his first entraunce,
Into this short life, of care and miserye,
Certeine hid feedes, of pure and lively substance,
Rules of sciences, as Plato doth testifie
Whereby at all times we may the more worthely,
As men among men, through science and learning,
Differ from beasts in wisemens companye,
Els as beastes among men regarded nothing,

Of Feare, cap. v.

nacharius.

Fcare is a vertue that groweth of an
vndoubted beliefe in God, and hath in
it suche force, that it causeth courage
to flye, and maketh a man to abstaine
from al sinne and wickednes.

Socrates.

No man can bee iust, without the feare
of God.

Bar. Cel.

at the fear
God is.

If thou wilt desire truelye too knowe,
what is the feare of god: thou muste vn-
derstande it to bee, bothe to desire deuoute
thinges, and also to liue deuoutely, and ho-
lily. The feare of God is also to bee vnder-
standed, the well of life, that springethe vp
into everlastinge life: whereby are was-
shed the onely repentaunte synners, and
such as are not filthily spotted & defiled with
sinne.

Feare

Feare dependeth on loue, and withoute **Alex. Scuer**
loue it is soone had in contempt.

Feare God aboue al things, for that is **Socrates**
rightful and profitable: and so order thy
selfe that thy thoughts and wordes bee al-
waies of him: for the speaking and thinking
of god, surmounteth so much al other wor-
des and thoughtes, as God himselfe sur-
mounteth all other creatures: and there-
fore men ought to loue, feare, and obey him
thoughe they should bee constrained to the
contrary.

If thou knowe not what is sinne, nor
what is vertue: by the feare and loue of god
thou shalt know both.

Thinke vppon the reward of sinne, and **Plato.**
feare to offende: consider how ful of griefe
and misery, how shorfe and transitoryous
is this present life, and the vaine pleasures
thereof, how on euery side thine enemies
compass thee, and that death lyeth in wait
against thee, and euery where catcheth thee
suddenly & vnwares.

Feare the great vengeance of God as **Pithagoras**
much as thou maist: consider his might and
puyssaunce: and that shal keepe thee from
sinne, and when thou thinkest of his mercy
remember also his rightuousnesse.

Of Feare.

Feare not thzeatning, neither be overcome with sweete wordes and faire promises: for with these twaine, the godly (of the wicked) are sharpely assailed in this world.

Socrates. By the feare of god wee attaine helpe of the holy ghost, which shall open to vs the gates of saluation, whereunto our soules shal enter with them that haue deserued euerlasting life.

Hermes. Hee that feareth God as he ought, shall neuer fall into the pathes that leade men on to euil.

Socrates. The feare of God is the beginninge of wisdom: And the want of Gods feare, is the very ground and foundation of all foolishnes, sinfulness, & abomination.

When the feare of god is once gone from a man, there remaineth then nothing els but lightnes of life, extreme rashnesse, forgetfulness of god, and running headlong into al kinde of sinne & mischief.

A man that feareth God, serueth God, praieth faithfully vnto God, and distributeth liberally to the poore.

Isopetius He that rightlpe feareth god, and esteemeth well therexcellency of his maiesty from his heart, cannot forget suche pzeceptes as he receiued of god, but will alwaies thinke vppon

upon the obseruance of them.

The feare of god doth not onelye with-
draw the hande and other partes of the bo-
dy from committing euil: but also it helpeþ
to the clenſing of the mind, and withdraw-
eth the consent therof to euil.

Nothing is ſweeter than þe feare of god.

If thou wilt not feare god, vengeance **Boetius**
wil hange ouer thy house to deſtroye bothe
thee and it.

Wicked men wanting þe feare of god are
hūted of euil to their ouerthrow & deſtruction

If thou feare god, and haſt in thee an vn- **Esculapins**
ſeined loue to the truth of god, bee conſtant
therin and ſwarue not: neither feare the ad-
uerſitie of this world or tormēt of thy fleſh:
but ſet rather befoze thine eyes the iuſtice of
god, the eternal fire and perpetual deſtruction
of þe ſoule & bodye, wherinto they muſt
needes leape at length which are afraid of
the horrible froſts of aduerſitie that either man
or the deuill can ſtirre vp to ſtop & hynder
thee from going forwarde in thy iourney,
to take poſſeſſion of euerlaſting felicitie.

Dread gad, & kepe thy ſelf fro vain glory

Feare foloweth hope: wherefoze if thou
wilt not feare, hope not.

He þe loueth god beſt, dreadeth him moſt.

S. liij.

En-

Of Feare.

Pithagoras. Enforce thy selfe to knowe God, and so feare him.

Plutarch. They that worship god for feare, least any euil should chaunce vnto them, are like them which hate tirauntes, and reuerence them because they should not hurt them.

Ambros. The seruaunt feareth his maister with hatred, but y^elone feareth his father wth loue
Continuall feare suffereth not a man to be happy.

Feare hindereth gladnes.

Neither strength nor bignesse are of any value in a fearful body.

Tullius There is no strength of Empire so great which with suppressing by feare, can bee of long continuance.

Aristippus. He ought to feare manye, whom manye doe feare.

Ennias. Whom many men feare, they doe hate, and euery man whom he hateth he desireth to perishe.

Tullius. They that desire to be feared, nedes must they dread them of whom they be feared.

There is nothing so sure which standeth not in daunger of his inferiour.

Plinte iu-
nor in pa-
negirico.

He that is not environed with charitpe, in vaine is he garded with terrour, since armour with armour is stirred.

The

¶ The summe of all.

Without the feare of god, no man can be iust,
 Nor yet rightly rule his corrupt nature,
 Feare strongly, mortifieth all filthy lust:
 Feare findeth entrance into a life most pure,
 Which feare vpon loue dependeth al sure
 Or els feare without loue, encreaseth hatred,
 And whom men doe feare, they wish were perished.

Of death not to be feared. cap. vi.

Deathe is the dissolutyon of the bo, Hermes.
 dye.

Death is none other thinge but Aristotle.
 the parting of the soule from the bo
 dye.

What thing is death but a trappe doze, Mar. Aur.
 wherein the tent is closed, in y^e which is sold
 all the miseries of this life.

Death doth looke for thee euery houre. Basil.

As sone as thou art borne to possesse the
 earth, incontinent death issueth out of hys
 sepulchre to finde thy selfe.

As thou knoweste not when or where
 death will meete thee: so thou must remem-
 ber, that alwaies and in euery place he see-
 keth for thee.

It behoueth a man so to vie himselfe, that
 he

not to be feared,

he loke for death euery houre: and to be al-
waies in a redines for y^e comming of death.

Augustinus. There is nothing that moze calleth a man
backe from sinne: than the remembrance of
death.

Black ougly death, maketh all subiectes
to the rigor of his law.

Death deadly woundeth without dreade
or daliance,

Experience plainely teacheth, and al ages
approueth, that gods plagues thzeatneth,
sickenes calleth, old age warneth, death so-
denly taketh, & the earth finally deuoureth.

The life of man is like water poured out
of a bucket: which the earth quickly sucketh
vp and appeareth not againe.

Pythagoras. Deathe is a thing that cannot be eschew-
ed: wherefore it ought the lesse to bee fea-
red.

Socrates. Death is common to all persons, though
to some one way, and to some another.

Bar. Bar. An euil death putteth great doubt of a
good life: and the good deathe excuseth the
euil life.

It were better for a man to die and loose
this life to attaine so much wealth, than to
escape and liue in so much miserie.

Socrates. A worshypfull deathe is better than a
misse-

miserable life.

Death is not to be feared of them that be good.

The carnal and wicked worldly men, who haue their felicitie in this life, and are ouerwhelmed with the vanyties of this world, they immoderately feare death: and they tremble and shrink in their bodies, when they heare of death: whose wicked harts and mindes are so giuen ouer, to embrace and holde faste the fickle pleasures of this life, and they doe vtterly forget, or rather appeare plainly doubtful, of the euerylasting world to come.

Thoughe the bodily death, by diuers meanes and for diuers causes be vnto men very tedious and bitter: yet the death thereof, for the testimony of gods truthe, is vnto the godly moste easie, most ioyfull, sweete and delectable: because he seeth (through the eye of faith) the present perfourmaunce of gods heauenly promises.

Death is life to him, that loketh to haue Aristotle ioy after it.

Death of the cull, is the suertye of the good.

Life iudgeth vndirectly of death.

Praise no man before death, for death is

Alcorati

not to be feared,

Seneca.

is the discoverer of al his woꝝkes.

Death is the finisher of all tribulation
sorrow.

Bar. Aur.

By that same way that life goeth, death
commeth.

Bar. Aur.

If we live to die, then we die to live.

Boetius.

Death despiseth al riches and gloꝝy, and
rouleth both rich and poore folke together.

Diogenes.

Death riddeth the body out of paines.

Aristotle.

As the beginning of our creation com-
meth of God: so it is meete that after death
our soule return to him againe.

Plato.

To men occupied about diuine thinges,
life seemeth a thing of no reputation:

The most profitable thing for the world
is the death of couetous and evil people.

Solon:

Death is the rest of all couetous people.

Hermes.

Like as age followeth youthe: even so
death followeth age.

Bar. Aur.

Short is our life, and shortly death com-
maundeth vs to close our eyes, and to fol-
low the course of death.

Plutarch.

After winter the spring time followeth,
but after age youth neuer commeth again.

The ende of sicknesse is death: and the end
of darknesse is light.

Bar. Aur.

When the life passeth there is no pru-
dence in a prudent, nor vertue in a vertu-
ous,

ons, noz lordship in a Lorde, that can take awaye the feare of the spirite, noz paine of the fleshe.

Hee which feareth to haue paines after death, ought in his life time to auoyde the peril which is his owne wickednesse.

A rashe and a wicked eye that deliteth to behold vanitye, maye well bee called window of death, for it is the deadly minister of the harts concupiscence, and sozerunner of filthy factes, thefts, robberies, extorcions and such like.

None neede to feare deathe saue those which haue committed so muche iniquitie, as after death deserueth dampnation. Socrates.

It is an happy mans lot to dye before hee desire death.

Hee is in a miserable state that wisheth to dye.

Thou must needes die: but not so oft as thou wouldest.

For vnrighteousnes and other mischyeuous deedes, the soule after death is sore punished. Plato.

Death is sweete to thē that liue in sorow. Seneca.

Take not thought to liue longe, but to liue well.

Despise bodily deathe, and it shall bee lyfe Hermes.

not to be feared,

life to thi soul: folow truth & y^e shalt be saued
Wisedom maketh mē to despise death, &
ought therfore of al men to be embzaced, as
the best remedy against the feare of death.

It appertaineth to men to be valiant, ra-
ther to despise death, than to hate life.

Quint. Cur.
Seneca.

Death and slepe be cousins germaine.

This is to be alwais noted, that whē thou
goest out of thine house thou art not certain
to return into thine house again: & in going
into thine house, thou art not sure thence to
go out again: likewise whē thou goest to thy
bed, thou art not sure to rise frō thēce again

Plinius.

Live and hope as if thou shouldst dye
immediatly.

Homer.

One day demeth another, but the last day
giueth iudgement of al that is passed.

Pithagoras.

Death ought rather to be desired than de-
spised. For it chaungeth vs from this world
of vncleannes and shamz, to the pure world
of worship: from this transitorie life, to life
euerlasting: from the world of folly and va-
nities, to the world of wisdom, reason, &
truth: & from this world of tranaile & paine
to the world of rest & consolation.

Mar. Arr.

O how happy were it for y^e unhappy man
(if forgetfulness deceiued him not (to remē-
ber the state of this life: how short it is, how
full

ful of misery, vanity, & wo: an approued exile, & hath nothing in it permanent. It is a continual conflict, strife & warre: a wandring wilderness & a bale of wretchednes, wherein we are continually compassed with most terrible, fierce & fearful enemies, to y^e deadlye wounding, sleing & ouerthrowing both body & soul into hel. ¶ (these mischiefs considered) why should mā thē haue such desire to dwell in this wretched worlde, & to liue in such a lothsom & laborious life: to tary i such wretchednes, & to remain in such a perilous state: were not death much rather to bee desired: were not y^e houre of deth much better thā y^e continuance of such a life: for to y^e godly, deth is y^e most happi messenger & quick dispatcher of al such displeasures, the end of al trouble & sorrow, y^e bed of al rest, y^e doze of good desire, y^e gate of gladnes, y^e port of paradise, y^e haue of heauē, the entrance to felicitie & manumission frō al miserie, & y^e beginning of al blessednes. ¶ Therfore y^e day of deaths happy visitacion is not to be contēpned or feared, but rather to be highly celebrated wth ioyfulnes, mirth & melody. Far of therfore be it, y^e we should either at the hearinge or presence of death, haue feare in vs & tremblinge, that such a friend should not be welcom vnto vs, that

not to be feared,

that the foulness of his faire face, should
feare vs from his good conditions: that the
bitterness and hardness of his rough huske
should hinder vs from the sweete taste of
such a comfortable kernal: yea farre of bee
it, that the felownesse of deaths discommody-
ties, should hinder vs or plucke vs backe,
from the ioyful embracing of so many and
innumerable commodities which he daily
bringeth, for the most quiet state of the god-
ly, and not to heare, see, and feele this: woe
be to those deafe eares, blind eyes, and hard
harts: whereby, menne wickedly feare and
flye from that, which (with most ioyfull de-
sire) they should wishe and embrace. Con-
sider therefore thy selfe, feare to offende
the presence of god, and feare not the daye nor
houre of death, but abide with patience thine
appointed turne, and thanke thy maker for
thy chaunge.

Mar. Iur.

Wee satle with great trouble throughe
the great & dangerous perils of this short
life, and sodainly at one houre we are com-
maunded to take land & discharge vs of our
fleshe, and to take the earth in the sepulcher.

In these our daies of miserie, wee reade
many things, wee heare, wee see, wee de-
sire, we do attaine, we possesse, suffer, and do
rest

rest much, and sodaynely wee are called by death: And of al these things we shal beare nothyng awaye, because all theye and wee are nothing.

All the trauayles of the world are weigh Mar. aur.
ty, but the trauails of death are weightiest
All be perillous, but that is mooste perillous.
All bee greate, but that is the greatestte.
Al things at the last haue an end by death,
saue onely death, whose end is vnknowne.

Then (if wee bee good) syth wee shal
chaunge thys wearye lyfe and compagne
of men, for the sweeteneste and ioy of God
and the doubtes of fortune, for thys sure
lyfe, and the great and continuall feare, for
perpetual peace: And this euil and naugh-
ty corrupt lyfe, for good renewre & glo-
rye. We ought to thynk verely this should
bee none euill, but a chaunge mooste blessed
and happy.

Oh what blessednes is it, to haue deathe
due for our synnes diuerted into a demon-
stration & testification of gods tructh.

When our laste hower is comme, ne- Polion
cessitie caryeth vs hence, though we bee
not wylling: but if wee bee wylling then
haue wee with God, both thanks and an
euerlastyng rewarde.

Of Liberty.

The summe of all.

¶ Death is the dissoluer of eche mortall body,
Drineth all again to their first matter dust,
which while we liue, should put vs in memory,
Frō whence we came, & hence, to what we must,
Feareful to the euil, but ioyfull to the iust.
who after this life, through death transitory,
For deathles life ioyned with ioy do trust,
whose life by death, is led to greater glory.

¶ Of Lybertye. Cap. vii.

Diogenes. The best thig in this pzesēt life, is liberty
Libertye be it neuer so pooze is to bee
pzeferred before al delighes and pleasures
where liberty is not.

August. Of care selucs wee haue no libertye ne
habilitie to do the will of God, but are sub-
iect to sinne, & shut vp vnder sinne.

Aristotle. In very muche libertye it is harde to bee
moderated, or to put a brydle to wanton af-
fections.

Macrobius He that hath liberty to do moze then is ne-
cessary, wil oftentimes do moze then is tē-
ding to honesty.

Seneca Too muche lybertye turnethe into bon-
dage

page.

Hope is bondage, but mistruste a ly: Chales.
bertye.

The couetous personne, the ambycious, Diogenes
the lecherous, wyth suche other geuen to
vice, cannot be free & at libertye.

A tyzant neuer tasteth of true frendshyp
no: of perfect libertye.

Slaves and bondmynne, haue onely thys Alex. Seuer.
liberty, to vse a proude countenance because
they be shameles: & noble men be alwayes
known by their gentlenes.

They be out of libertye that do not labo: Seneca
in their owne busines, that slepe at ano-
ther mans wyne, & set their feete wher a-
nother man sleepeth.

Where thre is corruption of customes, Mar. Aure.
there liberties should be broken.

Truely of ouer muche licence, happeneth Terence
great pestilence.

All thynges desire libertye, & mankynde Alex. Seuer.
most specially.

Will constrained, seeketh euer oportuni-
tie to slippe of the collar

Nothing is in y perfecte state of ioy, if ly-
berty be alway.

The summe of all.

T. y.

41

Of Goodnes.

¶ Although honor, wealth, ryches, and dignitie,
Be deinty pleasures, that nature doth embrace,
Yet liberty as wryters doth testify,
Is the best thing that man can purchase:
The poore mans libertie doth plainly deface,
The riche in prison or bandslaue to riches,
whose liues are wasted in most wretched distres.

¶ Of Goodnes. Cap. viii.

Plato

That thing is to be called good, which includeth in it selfe a dignity y^e sauoureth of god & heauen: so y^e those thyngs are only worthy y^e name of goodnes, whiche hathe a perpetuity & stedfastnes of godly substance.

As God himself is all goodnes: so loueth he al thinges that are good: whiche is righteousness & vertue: and hateth the contrary, vice & wickednes.

Cullius.

Those persons verely may be called good, which doe so behaue themselves, & in suche wise do liue, y^e their faith, suertie, equality, & liberality, be sufficiently proued: he that there is in the any conetousnes, wilfulnes or foolehardines, & that in them bee greate stabilitie or cōstācy: then suppose 3 (as they may be taken) to be called good mē, which

do followe (as much as men may) nature & chiefe capitaine or guide of mans life.

It is not onely sufficient for a personne to bee good, but it is necessary that hee put from him, all occasions that are reputed to bee euill. Mar. Aure.

It is good righte, that theye whiche be good men, and doe the semblable, obteyne honour, whiche theye bee worthy to haue. Also to them whiche bee good, and already aduanced to honour, they geue suche courage, that theye endeuoure themselves with al their power, to encrease that opinion of goodnes, wherby they were brought to y^e aduancement, which needes must be to the honour and benefit of those, by whom they were so promoted. Plato

Many yeres of a mans lyfe are not to be reckned, but rather the good & godly works that he hath doon. Mar. Aur.

They be a curious kinde of men y^e will seeke to know another mans life and behauiour, & be slow to seeke the amendment of their owne liues. August.

He may bee called good, that other men fare the better for his goodnes. Hermes.

He is to be compted a good man among them that are good, whom neuer man saw

to do

to do

Juan varius

Of Goodnes,

to do any euil woꝝks, noꝝ harde him speake any euil wooꝝdes, noꝝ do anye thing but it was to the comfoꝛt of the needye, & profitable to the common wealth.

Socrates,

Thou canst not be perfectly good, if thou hatest thine enemy: what shalt thou the be, if thou hatest thy friend?

Let him that is a good man, be a louer of al good menne because they bee good: & foꝛ the goodnes that is in them, let hym haue pleasure in their familiarity and company foꝛ god shal therby be praised, & he himselſe wel commended, ioyfully cōfoꝛted, & blissefully rewarded.

Plato

There is no greater delectation & cōfoꝛt to him y is good, then to be seene in the cōpany of good men.

Plato

Like as a man passing through the City & seeking where he may finde a good Carpenter oꝛ a good Smith, harkneith where y most heawing is, oꝛ beafig with hāmers & there goeth in, supposing to find y he looketh foꝛ: Siſblably if thou wilt haue a good man, go & looke him out wher thou hearest that sickness sharply raigneth, oꝛ where iniustice governeth, wil ruleth, oꝛ greate power oppꝛesseth: there shalt thou surely find him that thine hart desireth.

Aduersitye

Aduersitie is sent of God vnto good men not vniustly nor cruelly, but for a good consideration and louingly as the dooing of a good father: which with an incomparable charitie desiring thaduauncemēt of his sōne to ppetual honoz & dignity, by such maner of exercise most aptly trieth his vertue. Plato

Who doubteth but y they are to be compensated good men, which in aduersitie be patient, & dealeth vprightly, both in word and deede to all men. Boetius

The greatestt goodnes of al goodnes is, when tyrants are put vnder by vertues acquired, or to fynde remedy against accustomed vices, with good inclinations. Mar. Aur.

If thou entend to do any good, saye not till to morowe, for thou knowest not what may chaunce thee this night. Pythagoras

The goods of y soule are y pncipal goods.

Nothing is to be compted good, that may be taken away. Pytha.

Friendship is the chiefest good thing in a citie or countrey. Aristotle

Good men reioyce, that not onely theye, but all others to be cleare of such mischiefs as be put vpon them. Socrates.

Men ought to do wel to good people, & to chastice the wicked by rigour. Aristotle

Of Goodnes,

In good thynges beholde the mercyes of God: and apply them aptly to thy self. And in all euill thinges and plagues, behold his iudgementes: where thoughe learne and feare to offend him.

Doe not what thou wouldest, but what thou shouldest.

Mat. Xur. There is nothing so wel doon of thē that be good, but forthwith it shalbe contraried of them that be euil.

Anacharsis The tongue is both good & euil to a man.
Pitha. The harts of good people, are the castles of their secrets.

Socrates, Hee y dothe good, is better then the good which he doth: And he y doth euil, is worse then the euill that he doth.

Legmon A good thing the further & y more largely or apertely it is known, the further the vertue thereof spreadeth, & rooteth it self in mens harts & remembrance.

If thou do good to the euill, it shall happen to thee as it doth to them that feedethe an other mans dog: which barkethe as well at their feeder, as at another stranger.

Mat. Xur. If good men be diligent to seeke others that be good, noc lesse oughte theye to hide them from them that be euil: For a godlye man wyth one synger, hath power ouer
all

Of Goodnesse. Fol. 148

al them that be verteous: but for to with-
stand one euil person, he hath neede of han-
des feete & frendes.

A good riche man selbome may be found
he y is myghtye, is not by & by good, but
he which is good, immediately is myghty.

It is the part of a good honest man, to for Plutarch.
get dishonest things: which to remember is
a point of euil.

It is better for a man to amende hym,
selfe by followyng the good example of his
predecessours, then to make hys successors
ware woode, by followyng hys vnchrysty-
bious living.

The greatest fault in a manne y is good, Cicero
is to approue the euill rather then the good,
and the most great euill in an euill man, is
to condeigne the good for the euill.

The euil man is alwaies desired for by Mar. Aur.
wickednes to be dead: but y good meritethe
alway to haue his death bewailed.

The goodnesse that cometh of an igno- Hermes
raunt man, is like the herbes that groweth
vpon a dymghill.

What man semeth good, that is meeke & Mar. Aur.
gentle of condicion, softe in woordes, and
restfull in his personne, and gracious in
his conuersation.

There

Of Goodnes.

There is nothyng so good no2 so welbe-
loued, but the course of time causethe vs to
leauē it, to dispraise and abho2re it, and fy-
nally to be weary of it.

Good men be called to ioy, & the ill men
be drawen to paine.

¶ The summe of all.

¶ All goodnes is geuen vs from God aboue,
the author of vertu, grace, and good gouernance;
whose loue and lively light, should euer mooue
Mankinde his good life, his glory to aduance,
The goodnes of God, as of long continuance.
And those that be wise men & learned wil say,
Nothing is good, that may be taken away.

Of Praise and dispraise. Cap. ix.

Plato

Apply thy self so now in vertu y^e in time
to come thou mayst therfore be praised.

Diogenes.

It is meere wickednes to seeke praise by
counterfayted vertue.

Challenge not to thy selfe the praise of o-
ther mens inuencions.

In al thy doings, seeke ch'iefely the praise
of God.

When

When God is blessed, & when thanks & Chrysost.
praises be geuen vnto him of men, then the
moze plentiful blessing is wont to be gee-
uen of him euen for their sakes, by who he
is so blessed. For he that blesseth God, ma-
keth him debtour of a greater blessing.

He is greatly to be praysed that leade the Mar. Tur.
an vncoꝛrupt life, & loueth & feareth god, &
is frendly to his frende, fauourable to hys
enemy, temperate in his wordes, & restfull
in his person.

Praise nothing that is not commendable
nor dispraise ought that is praise worthy.

Praise honest & good things.

Praise not the vnworthy because of hys
vaine riches.

Praise a mā for that whiche may neither
be geue him or take fro him, whiche is not
his fair hous, nor his goodly garmets, nor
his great household, but his vertu, wyf, and
perfect reason.

Praise little, but dispraise lesse.

He & to his noble linage adeeth vertue &
good condicions, is highly to be praised.

The good works of old & aunciet persōs, Anacharsis
are to be praised, rather then their whighte
hears. For honoꝝ & praise ought to be geue
for & good life, & not for the whight head.

and Dispraise.

If thou wilt praise any man because hee is a gentleman, praise his parents also. If thou praise him for his riches, that appertayneth to fortune. If thou praise him for his strength, remember y^e sickness wil make him weake. If thou praise him for his swiftnes of body, remember that age wil take it away. If for his beauty, it wil soone also vanish away. But if thou wilt praise him for his manners, wisdom & learning, y^e as much as appertaineth to a mā, praise thē him, for y^e is his owne which neither cometh by heritage, neither altereth wth fortune, nor is changed by age, but is always one with him.

Pithagoras

Doo not like things thy selfe as thou wouldest dispraise in another.

Protegeus

He that praiseth himselfe, & dispraiseth the other, is not worthy praise.

Mar. Tur.

In the multitude of men, there are fewe to be praised, & many to be dispraised.

Nothing dispraiseth a man so much, as his owne praising, specially when he boasteth of his owne good deedes.

To be praised of euil men, is as euil, as to be praised for euil doing.

Cato

If a man praise thee, remember to bee thine owne iudge.

Callius.

Wee must beware wee open not oure eares

cares to suche as prayseth vs falslye, & not suffer our selues to be flattered.

None bee in so muche danger of flatterers, as the pynce, noble men, & such as be in authoritie.

The cluster of flatterers walke in y^e court. Quid.

If it were as paineful a thing for men to prayse honest things: as it is to do them, the should they be as litle praised as theye bee followed.

If thou wylte dispraise him whom thou hatest, shew not that thou art his enemye. It is a point of flattery, to prayse a man to Seneca his face.

Unmesurable laud & praise, is to be reproved Diogenes.

All things that are good, hath euer y^e pre-
eminence in praise & comparison.

It is sufficient to prayse & exalt a childe,
seing his honest towardnes, disposicion or
aptitude well proued in him in such things
as be taught him.

pride is cause of hatred, & shewth of dispraise

As they which geue unwillingly, seeme Aristotle
to haue but little themselves, euen so theye
which praise other folkes slenderlye, seeme
to desire to be praised themselves.

Lyke as the famyshed for lacke of other Pintarch.
meate, are fayne sometyme to eat theire
owne

and Disprayse,
owne flesh: so many that are vayne glorious
are forced to praise themselues because
no man will els.

Permes.

As the shadow followeth the body, so
praise followeth vertue. And as the shadow
goeth sometimes before & sometimes
behinde, so doth praise also to vertue. But
the later y it cometh, the greater it is, &
the more of valure.

Socrates. Praise no man before death, for death is
the discoverer of all his woorkes. Lyfe ind-
geth indirectly of death.

The summe of all.

So vertuously endeavour thy selfe to lyue,
That men euen worthely, thy lyfe may commende,
Comptersait not vertue, for men will it retriue,
And praise thee for thy profyt, if rightly thou entende:
Both praise and dispraise in our liuing doth depende,
And as after the body there followeth a shadow,
Euen so after vertues, praise doth also follow.

The ende of the fyfthe booke.

THE SIXTE

Booke.

Of the .vii. Cardinal vertues, following in their order, againste the .vii. capitall vices, commonly called the .vii. deadlye sinnes.

¶ Of Humilitie and Gentlenes. Cap. i.



Humyltye for her excellencye shoulde be the sister of true nobilitie.

God hath the moste respecte vnto them that wpyth humblyenes of harte, caste themselves most lowly befoze the pzelesence of his maiesty.

Like as lowlynes of harte, makethe a Propertius man hyghlye in fauour with God: euen so meekenes of wordes maketh him to synke into the hartes of men.

The vertue of humyltye, encouragethe to attaine truely the law of God: & maketh apte and meete vessels, to receiue the spirit of God.

Nature geeueth vnto age estimacyon Pontanus
and auctoritie: but meekenes of hart is the
glozy

and Gentlenes.

gloꝝy both of youth & age: & geue the vnto them both dignitie & honoꝝ.

Seneca

That man is woꝝthely compted happye: which y higher that foꝝtune hath aduaꝛced him in substance & dignitie: so much y moꝝe lowly he auailleth his courage.

Gregor.

He that doth gather vertues together (foꝝ estimation & comelines) wout y vertu of humilitie, doth as he y openly bereth fine powder, in a rough & boysterous wynde.

Alex. Seuer.

Gentlenes and affabilitie are woꝝthye vertues, that causeth men to bee hartely & dearely beloved.

Nothyng surely moꝝe entierly and fastly toꝝneth the harts of subiects to their pꝛince oꝝ soueraigne, then mercy, affabilitie, and gentlenes.

Liue gently with thine vnderlinges, as thou wouldest thy betters should liue with thee: and do to al menne, as thou wouldest be done by.

Seneca

Woꝝship gentlenes & hate cruelty.

If thou wilt coꝝrect anye man, do it rather with gentlenes, then with violent extremity. Use measure in all things.

Thinke not thy selfe to bee y whiche thou arte not: noꝝ desire to seeme greater, then thou art in deede. Bee gentle and lowly
to

to euery bodye, flatter none, bee famylar with few, be indifferent and equal towarde euery man, be slow to wraath, and swifte to mercye and pittie.

Auarice is the thinge that taketh awaye Aristotle.
the name of gentlenes.

The gentle and lowly person cannot be hated.

The gentle man gently entreated, is content to doe al thinges, but the vile natured manne familiarlye vsed, grudgeth at all thinges. Alex. Sen.

Giue place to thy betters & to thy elders.

Be not hie minded. Please euery bodye. Be seruiceable to euery body. Doe not that to another, which thou thy selfe hatest. Get by perswasion and not by violence. Hate violence. Bee gentle in thy behaviour, and familiar in communication.

It belongeth to gentlenes to salute gladly them that wee meete: and to familiarity, to talke with them gently and frendly.

It seemeth to be vncomely & great vngentlenes, a man to be vnthankful.

It is due to render deserued thanks.

Humanitie and gentlenesse will rather Pompeius.
of a friende hope the best, than sozethinke the worst.

and gentlenes.

Propercius If thou desire that thy friends loue inaye continue, be courteous and gentle towards him, both in speech and also in manners: for beare him in his anger, reproue him gently in his error, and comfort him in his adueritie.

Like as pride slayeth loue, prouoketh the disdain, kindleth malice, confoundeth iustice, and subuerteth weales publique: euen so gentlenesse, affabilitie, or humblenes, doe stirre by affection, augmente beneuolence, incende charitie, support good equity and preserve mooste surely countreyes and Cities.

The summe of all.

Humblenesse and affabilitie are to worthy vertues,
That most happily purchaseth friendship and fauour,
Yea, euen princes and rulers that these vertues doe vse,
Caueth subiectes to obey them, and geue them due honour,
Hate cruelty, be lowly, and of gentle behauiour,
For as pride slaieth loue, and engendreth al wickednes,
So loue liuely flourisheth by the manners of humblenes,

*Of Loue and Charitie. Two mentall
vertues. cap. ii.*

Constant loue is a principall vertue.
Without loue no vertue maye bee
perfecte.

He that lacketh loue, ought not to
be regarded. Seneca.

It is not possible to doe anye thing well
without loue.

True loue is that which is not idle: but Propertius
worketh to serue him whom he loueth.

Loue al men, & be in subiectiō to al lawes Socrates.
but aboue all thinges loue & obey god.

The greatest argument of godly loue is,
to loue that which god willeth: and not to
loue that, which god loueth not.

The true louer of god (which is proper-
lye the charitable person) is vnder no rule,
but he is lord aboue al lawes, al inuentiōs,
all preceptes, and all commaundementes
that god hath giuen to man. For charitee
hath no bonde,

We erreth in mine oppinion that prefer- Alex. Sen.
reth feare befoze loue: withoute the which
(witnesseth Socrates) nothyng epyther Socrates.
with god oz with man may long endure oz
abide.

We are bounde to loue, maintaine and Cicillius.
preserue the common attonement and fel-
lowship of al mankinde.

and Charitie.

The nature of fauour and grace, is farrest of, of all things frō self loue: seeking nothing lesse than hir owne commoditie, but rather respecteth the commoditie of others.

Pacutus.

None of vs loueth god, that enforceth to wil any thing contrary to gods wil. He perfectly loueth not god, that doth anye thing without god. He perfectly loueth not god, that thinketh anye thinge besides god. The perfect loue of God cannot stande with any care or study for this life. The perfect loue of God abideth not the coupling with anye other loue. The perfect loue of God, knoweth none affection to kinred: It knowethe no difference betweene poore and riche, it knowethe not what meanethe myne and thine, it cannot diuide a foe from a frende: for he that truly and perfectly loueth god, must loue God alone, nothing besides God nor with God, but loue all indifferently in God and for God.

There are two kindes of loue: thone natural & thother heauenly.

The good louer loueth his soule, better than his body.

The euil louer, loueth his body, and not his soule.

Pitha.

A man of feeble courage annoyeth himselfe

selfe lightly with that which hee loueth. Plato.

To be louing to him that hurteth vs, is y^e most acceptable thinge in y^e sight of god that a man maye doe. Thou shalt be beloued of God, if thou folow him in this point: In desiring to do good to al mē, & to hurt no body.

There is true loue where be two bodyes Marc. Tur.
seperate, and but one hart together.

Loue is paid with loue. Pythagoras

Smal substaunce encreaseeth, where concord reigneth: By discord great things are scattered and come to naught.

Of loue mixed with mockery,
Foloweth the truth of infamy.

Ther be fīue wais noted of louing one another, of y^e which nūber one way is praised thre be vtterly dispraised, & one neither praised nor dispraised. First a man maye loue his neighbour for gods sake, as every good vertuous man loueth every man. Secondly a man may loue his neighbour for natural affection, because he is his sonne, hy^s brother or kinselman. Thirdly he maye loue for vaine glory, as if he looked of his neighbour to be wo^rshipped, or aduāced to honour. Fourthly, a man may loue for couetousnes, as when he cherisheth & flattereth a rich mā for his goods, or when he maketh much of

and Charitie,

them that haue done him pleasures or may do. Fifthly & last, he may loue for his sensual lust & appetite, as when he loueth to fare delicately, or els when his mind foolishlye runneth & doteth vpon women. The first way to loue his neighbor for the loue that he beareth to god, is onely worthy to be praised. The second waye, naturally deserueth neither praise nor dispraise. The third, & fourth and the fifth, to loue for glorye, aduantage or pleasure, all three be utterly naught.

Seneca. Likenes of maners maketh loue stedfast and perfect.

Of all thinges the newest is best, saue of loue and frendship: which the elder that it wareth, is euer the better.

To much selfe loue, is cause of all euill.

Repentance is the ende of filthy loue.

Leuode loue is the businesse of loyterers.

Loue cannot be mingled with feare.

There is nothing so darke, but that loue espieth.

Loue leaueth no danger vnattempted.

It is not possible for a seruant to be diligent that loueth not his master.

Mar. Au. He that hath an whole & cleare hart, without enforcing, butteth louing wordz: and he that hath an euill hart, alwaies overcometh other

ther with wordes of malice.

That person that is entirelye becloued,
causeth ever great grieve at his death.

The loue of a folc is moze noysom thā
pleasant.

Socrates.

As one bird loueth another, and one beaſt
another, and onz wiſe man another: ſo one
foole loueth another.

Mar. Tur.

Loue peace: maintein concoꝝd: be mercy-
ful to þy pꝛnitēt: deſpile not thine vnderligs.

Haunt not to much thy frendes houſes,
foꝝ that engendꝛeth no greate loue: noꝝ bee
not long from thence, foꝝ that engendꝛeth
hate, but vſe a meane in all thinges.

Ariſtippus.

Loue betwene neighbourſ ſuffreth to be
mitigate with water: but it is requiſite that
the loue of his pꝛince and the people be per-
fect and pure.

It is better foꝝ a man to loue good fel-
lowſhip than money.

Ariſtotle

There is no perfect loue, where is no e-
galtie betwene louers.

Mar. Tur

Loue in yong bloude in the ſpꝛing tyme
and flouriſhing youthe, is a payſon, that
ſooꝝthwith ſpꝛeadeth into euery beyne: it
is an herbe that by and by entreth the en-
trailes: a ſwouninge that in continentlye
moꝝtiſieth al the members, and a peſtilence

Thyſg,

that

and Charitie,

that flaieth the hart and finally it makethe
an end of al vertues.

Plato. As yule in euery place findeth somewhat to
cleue to, so loue is veriseldom wout a subiect

Mar. Tur. The great voice outwarde, is a signe of
little loue inward: and the great inward
loue keepeth silence outwarde.

The old lecherous louer, is as a lecke
with a white head, and a greene taile.

Hermes. Like as y fier wasteth y firebrand, so doth
scoznesfulnes wast loue betwene frends.

Better are the stripes of him that sayth-
fully loueth: than the deceiptfull kisses of
him that hateth.

Mar. Tur. This is a iust ordinaunce of god, that hee
that loueth shal haue an ende, and it that is
beloued shal take an ende: and the tyme
that we are in, shal also ende: then it is rea-
son that the loue where with wee doe loue,
shal ende likewise.

Hermes.
What cha-
ritie is.

Charitie is a good and a gracious affecte
of the soule: whereby mans hart hath no fā-
sie to esteeme, value, or ponder any thing in
this wilde worlde, beside or befoze the care
and study to know god,

God as he himselte is al charitie and loue
and thonely beginning of all goodnesse: so
there floweth freelye from him, as from
thonely

thonly fountaine of al grace, into the harte of man (thi instrument of his grace) all good mocions to woꝝke wel, & that dutifully, freely, lovingly, and of good wil, by the power and freedome of his spirite, without respecting of merite thereby oꝝ iustification: but reuerently (with all ioyfulnesse) tendinge and seking thonly gloꝝy of him, by whom thꝛough grace he is so freely and mercifully iustified, made righteous and saued.

Charitie is the childe of faith.

Chrysost.

Good woꝝkes maketh not a man iustified oꝝ righteous: but a man being once iustified doth good woꝝkes.

Augustinus

No deserts of men can haue place before the grace of god.

Charitie is not like one vertue: but is such a thing, that by many degrees of diuers vertues, it must be gotten, as final conclusion of al labour and trauaile in vertue.

All charitie is loue. but it is not true that all loue is charitie.

Charitie maketh the men to forsake sinne, and embrace vertue.

Solon:

Charity is the whole perfection of a good man.

Charitie maketh a manne absolute and perfect in all vertues.

Plato.

The

and Charitie.

The filthy affectes of bzybery,
hindereth greatly the worke of charity.

As couetousnes, bzybery & extorcion are
neuer contented but needye: so charitable
liberalitie is evermore blessed with pleinty.

By our charitie with god, we learn what
is our duty toward man.

Augustinus.

The two wings wherewith a man flieth
vnto God, bee theie: If thou forgyue him
which hath offended thee: and doste helpe
him that hath neede of thee.

How can charite to man stande: when
charitie to God (which is obedience to his
wil) is ouerthrowne?

Six things here folowing are to be spe-
cially noted, that in what man so euer anye
of them do raigne, there abideth not in hym
any sparke of gods charitie. First looke vp-
pon the vnmercifull and cursed man, that
being voids of pitie, cannot forgiue, but stil
boyleth in his appetite to be auenged. Se-
condlye looke vpon the enuious stomacke,
how he without rest fretteth in coueting the
sight of his hurt whom he so cruellye spigh-
teth. Thirde ly looke vpon the insatiable
glutton, howe (without godly regarde) he
beastly prouideth his belly cheere. Fourth-
ly, looke vpon the filthy leacher, how busye
he

he is to compasse his vngracious thoughts
 Fifthly, looke vpon the wretched couetous
 man, how without reason & good order, hee
 continually scrapeth & beateth his braine to
 gather gaines. Finally, loke vpon thambt-
 cious & haughty harted fellow, how busily hee
 bestirreth him to get promotion and woꝛ-
 ship. These kind of men, though their vaine
 & corrupt fantasies (not possessed with the
 grace & charitie of god) be no lesse greedy to
 satisfie these their vnsatiable desyres, than
 the hungry and thirstie bodies (though na-
 turall necessitie) seeke to be refreshed.

Whoso euer felcth in his hart any point
 or title of hatred, or enuy, for any maner of
 cause, against any man, that person may be
 wel assured that he is not in charitie wth god

Charitie is a word much vsed with eue-
 ry man and woman, but not so well per-
 ceived, as it is commonly spoken.

Like as fier is an instrumente, withoute Platarch.
 which few woꝛks can bee finished: so with-
 out charitie nothing may be done wel and
 honestly.

Like as God, and the childer of God
 are alwaies known too bee all one, in
 charitie, mercede, pittie, patience, longe
 sufferinge, withynge, welfare, healthe,
 and

and Charitie.

and life to euerye man: so the deuill and the
childzen of the deuill are knowne to bee al-
waies one, by their enuy, spite, and malyg-
nity, by their crueltie, tyranny, impaciency,
swifte reuengement, oppzession, impoue-
rishinge and spoiling, hinderers of health,
and very murtherers,

The summe of all.

In this life, of loue there are tow kindes,
That draweth men to ioy or paine,
One filthy loue some set their mindes,
And godly loue some men retaine,
The wicked do compt such loue but vaine,
But Gods heauenly loue, and charitie,
Purchaseth euerlasting felicitie,

Of Pacience. A mental vertue. Cap. iiii.

PAcience is a noble vertue, appertay-
ning as wel to inward gouernance,
as to exterior gouernance, and is the
banquisher of iniuries, the sure de-
fence against al affectes and passions of the
soule, reteining alwaies glad semblance in
aduersitie and doloz

Howe to ob-
tain pacience.

The meane to obtaine pacience, is by
two thinges pzincipally: a dyrect and bp-
right conscience, and true and constancie
opi

opinion in the estimation of goodnesse, which seldome commeth onely of nature, except it bee wonderful excellent, but by the diligent studie of very Philosophie) not that which is sophisticate and consisteth in sophismes) nature is thereto prepared and holpen.

Pacience and good beliefe in God, maketh a man victorious.

Socrates.

He is perfectly patient, which in his furie can subdue his owne affections.

Better is hee that contempneth iniurie, than he that soroweth. For he that contempneth it as he nothing felt it, passeth not of it: But he that is sorowfull is therewith tormented as though he felt it.

Ambros.

Sustaine, abstaine. Sustaine and beare aduersitie: and abstaine from all euill, and filthy pleasures and pastimes.

Epictetus.

It is oftentimes sene, that it cannot sayle in a man that can suffer and take pacience, to haue vertue and force.

Mar. Aur.

He is worthy to be counted couragious, strong and stout, which doth not only with pacience suffer iniuries, rebukes and displeasures done vnto him, but also doth good against those euil.

One of the vertues that a wise manne ought

Of Pacience.

ought to haue (wherein he shalbee knowne as wise) is, that he can suffer wel: for a man that can suffer well, was neuer but wise and wel manered.

Hee that is patient and sober shall neuer repent him.

Hermes.

Be patient in tribulation, and giue noe man cause to speake euil of thee.

Let not thy hart faile thee, although fortune turne hir face a while from thee: but patiently beare the time: for werye euentides, do oftentime folow careful moznings.

Hermes.

Receiue patiently the wordes of correction, though they seeme grieuous.

In suffering afflictions, pacience is made strong.

Pacience and perseuerance are two proper notes: wherby gods childzen are truely knowne from the hypocrites, counterfaites and dissemblers.

By pacience wee are rendred vnto God, and proued amongst men.

Humilitie, pacience, and faire speech, are the pacifiers of wrathe and anger.

Mar. Aur.

The traualles that come of necessitye, ought with good courage to be abidden.

Be constant and patient in aduersitie: & in prosperitie ware, and lowly.

It were no pacience to suffer, no, lawe too permitte, that a thinge, the sage person with great maturitie and deliberation hath written, to bee dyspraised by a simple person.

Marc. Aur.

The best waye to be auenged, is to contempne iniury and rebuke, and to liue with such honesty and good behauiour, that the doer shall at the last be thereof ashamed, or at the leaste leaue the fruite of his malice, that is to saye, shall not reioyce and haue glozy of thy hinderance and dammage.

Euen as Iron, except it be often scoured will soone corrupt and were rustye: so excepte the sinneful harte of manne and hys fleshe, be often scoured with the whetstone of aduersitie, they wil soone corrupt and ouergrow with the rust of al filthinesse and sinne.

The summe of all.

Pacience is a vertue both noble and necessary,
 Appertaining to the inward and exterior gouernance,
 Pacience is a vanquisher of approued iniury,
 A sure rocke of defence against al disturbance,
 This vertue therefore to obaine, giue diligent attendance,
 By two things thou shalt learne it, to thy comfort in distresse
 An vpright conscience, and constant esteeming of goodnesse.

OF

Of Diligence,

Of Diligence, agilitie, or quickenes. Cap. iiii.

Seneca.

Diligence quickely dispatcheth all things.

Aristotle.

Yes that diligentlly attendethe to his businesse, can neuer repent him, but bringeth all his woorkes to a perfecte & good conclusion.

Diligence and carefulnesse are the keies of certaintie.

Hermes.

Diligent purueiance is great suretie.

Diogenes.

There is nothinge so good to make an horse fatte, as the eie of his maister, neither is there ought better to make lande fertile, than the steps of the owner, that is to saye, the maisters diligence.

Demosth.

By daunger, dread and doubtfulnes, diligence is greatly hindered.

Alex. seuer.

It oftentimes happeneth that they which be slacke and bndiligent in doing their duties at the beginning, after that they haue beene admonished thereof, either by their friends, or by the goodnes of their own proper wits, they haue bene industrious & very diligent. Contrariwise, other which at first haue ben quick with a maruelous dexterity & promptnes, they haue afterwards by litle and

Agilitie or quicknes. Fol. 160
and little relented, yea, & hauing gathered
together (as diuers haue) good estimation &
abundance of substance, haue wdzalwen the
selues frō painful affairs, & at the last, be to
no mā, but only to themselues profitable.

Nothing shal cause a man moze diligent *Pittachus*
ly to doe his duety, then to thinke what he
would require of him ꝑ is inferior to him.

He that is diligent, shal enioy the profit *Ausonius*
of his laboz & diligence.

CThe summe of all.

*¶ Diligence is a quicknes and liuelines of mynd
whereby al things are finished most aptly,*

*Diligence doth alwaies this commoditie finde,
it neuer repenteth but endeth most gladly.*

*Carefull diligence is the keye of certaintie,
and as with diligence men do their busines,
what reward shall follow the end wil expresse.*

¶ Of Liberalitie. Cap. v.

Liberality is as well a measure in geuig *Aristotic*
as in taking of money oz goods:

Liberality is not in the multitude oz qua
titie of that which is geuē, but in the habit
oz fashion of the geuer.

Of Lyberalitie.

It is liberalitie, to geue accordinge to a mans habilitie.

Cullius.

What is not to bee approued lyberalitie, wherin is any mixture of auarice or rapin, for it is not properly liberality to exact vniustly, or by violence or craft to take goods from particuler persones & distribut the in a multitude: or to take frō many vniustly, & enriche therewith one persone or a fewe: for the true pcepte concernyng benefytes or rewardes is, to take good heede that he contend not against equitie, ne that hee vphold no iniury.

Male. Max.

There be two fountaines whiche do approue liberalitie: that is a sure iudgement & an honest fauour.

Aristotle.

He only is liberal, which distributeth according to his substance, & wher it is expedient.

Liberality takethe hys name of the substance of the person, from whom it proceedeth. For it resteth not in y qualitie or quantitie of things y be geue but in the naturall disposition of the geuer.

Cullius.

Wonderfull ye is the loue of the multitude, altogether stirred with the same, and opinion of liberalitie, bountyfulnesse, iustyce, and faithfulness & of all those vertues whiche appertayne to the mydenesse of maners

maners, & gentlenes.

It should seeme y^e as man bring the most Theophrastus.
 precious and goodly creature of all others
 vpon the whole earth, & so in large maner
 wonderfully endewed with diuine grace,
 from the high God aboue: shoulde in suche
 wise most earnestly regarde hys estate and
 creation, that not only (as a lord ouer the)
 to haue and enioy the pleasures of them (for
 his sufficient & needefull purpose) but also
 most louingly with al diligence, to see to y^e
 reliefe & comforte of those that by creation
 are like vnto himselfe.

Lyberalitie in a noble manne, is specy- Aristotle
 allye to be commended, althoughe it some-
 what excede the termes of measure. And
 if it bee wel and duelye employed, it acqui-
 reth verpetuall honoure to the geuer, and
 muche fruit and singuler commoditie ther
 by encrease. For where honest and vertu-
 ous men be aduanced & well rewarded, it
 stirreth the courages of the that haue anye
 sparke of vertue, to encrease therein with al
 their force & endeour. Wherefore, next to y^e
 helpig & relieuing of a comunalty, y^e great
 part of liberality is to be imploied on men
 of vertue and good qualities: wherein, is
 to bee required a good electyon and iudge-
 ment

Of Lyberalitie.

ment that for hope of reward or fauor (vnder the cloke of vertue) be not hyd the most mortal poison of flattery. Liberality which is vppon flatterers employed, is not onely perished, but also spilled & deuoured.

Seneca

He is liberall y^e delightethe moze in good renoume, then in money.

Socrates.

A liberal man cannot bee enuious.

He that is liberall can not liue amisse.

Geue liberally for thy prosyt.

As liberality maketh frends of enemies, so pride maketh enemies of frends.

They that be liberal, do wholde or hyde nothing from them whom they loue: wherby loue encreaseth, & frendshippe also is made perpetual & stable.

Hermes.

He that is liberal neglecteth not his goods nor geueth it to all men: but vse the it so, as hee may continually helpe other: and geueth, when, & where, & on whom it oughte to be best employed.

Culling.

Liberality & beneficence be of such affinitie, that the one may neuer from the other bee seperate, for the imploiment of money is not liberalitie, if it be not for a good end or purpose. Beneficence is neuer taken but in y^e better parte: & is taken out of vertue, where liberality cometh out of the coser.

Libera

Liberalitie causeth men to bee greatlpe maruelled at. *Alex. Seuer.*

A liberal hart is cause of benenolence, al though sometime perchaunce power lacketh. *Tullius*

That same liberalitie y standeth in tra- uaille & diligence, is both moze honest, & also spreddeth furdur, & is able to profit moe.

It is y greatestt part of godlines, to know ledge y liberalitie of gods goodnes towar- des vs: & to geue only praisses vnto him frō whēce al things are yelded to our purposes *Pacutus*

The summe of all.

*¶ Liberalitie is a certeine measure,
That springeth of fauour, frendship, and amity,
In geewing or receiuing, lands and treasure,
After a mans substaunce or habilitie.
But chiefly in comforting the poore needy,
For that is liberalitie in very deede,
To helpe the poore miserable in time of neede.*

¶ Of Temperance & moderation. Cap. vi.

Temperaunce is a noble vertue, and chiefely apperteyneth to the hono- rable state of mankynd, wherby the pꝛyncely gouernour reason (whiche raigneth *Phocion*

Of Temperaunce.

raigneth as a king in manne)is known to beare swaye in man: whereby is happelye tempozed al his doings, & thereby differeth from thaffect of beasts.

Temperaunce is enemy to lust, & lust is a waiting seruant vnto bodely pleasure.

Boetius

Temperance calleth a mā backe from all grosse affects & carnall appetites, & letteth him not excede neither in foolish reioysing no: in vngodly sorowling.

Plocrates.

Grosse affections and lustes, are eyther utterly to bee refused, or els with moderation to be vsed.

Plintarch.

He is to be called a temperate & moderate person: which not onely hath power ouer his wanton & corrupt affects, but so endeuoureth also himself, that in his countreye he is chargeable to no man, to no mā cruel or greuous, neither to any man daungerous For he is tempered wth the light of the heauenly grace, he is of nature familiar & gentle: he is easy to men & will come & speak wth him: whose house is vnlocked not shut but opⁿ to al mē, wher euer man (as it were in tempestes & stormes) may repaire for their relieuement & succour.

Anaxago.

For the vntemperate and full of carnal affectyons quicklye tournethe the bodye

into age, to be full of infirmities, foule and feeble.

When thunbridled carkas or frayl fleshy of man, is not wel tempered or discretely ruled, but ouermuche cherished, set at libertie and pampered: then is the soule the lesse regarded or looked vppon, but abydeeth in moste disformed state and myserable. And the moze delicately the bodey is handeled: the moze stubbozily it wraastleth agaynst the mynde and dothe caste it of, euen as an horse too wel cherished bieth oft to cast his ryder. The heauy burden of the bodey soze oppresseth the mynde.

If thou wouldest consider the excellencye of mannes nature, and the dignitie thereof: thou shouldest well perceiue, how foule & dishonest a thing it is, to be resolved into leachery, immoderate eating & drin king & to liue losely & wantonly: & contrarywyse how honest, faire, and commendable a thing it is, to liue continently, temperately, sadly and soberly. Culling.

He is woorthye to bee called a temperate and moderate personne, which firmlye governeth and bridleth (through reason) the vice of sensualitie, and all other grosse affections of the mynde. Thucydide

Of Chastitie.

The summe of all.

¶ Of all noble vertues, that God geueth to man,
and wherby (as reasonable) is knowen frō beastes,
Temperance is of force, apprehend it who can,
To bridle grosse affects, which the wise detests.
It preserveth excessse, at bankets and at feasts.
It offreth also to a contented mynde,
To take with thankfulness, such as it doth find.

¶ Of Chastitie. Cap. vii.

propertius

Chastity, purity of life, continēcy or refus-
ing y^e corrupt pleasures of the flesh & of
this world, are precious in y^e sight of God: &
possessed only of those y^e keepe their bodies
cleane & vndefiled: & such as in life, refrain
from al euil.

Chastitie is the beuty of mans soule.

Chastity & purity of life, cōsisteth either in
sincere virginity, or in faithfull matrimony

The first degree of chastitie, is pure vir-
ginitie: the second, faithfull matrimony.

Abstinence & continency, are lonely ver-
tues & of great force against these two capi-
tal vices (that is to say) avarice & leachery:
which vices being refrained by a noble mā
that

halsost.

omitt.

emuecione

1.

that sueth at liberty & without cōtrolmēt:
procureth vnto him (besides y^e fauor of god)
immortal glozy. And that Cytie o^r realme
wher of the gouerno^rs with these vices bee
litle o^r nothing acquainted, do abide longe
in prosperitie: fo^r as Valerius Maximus
sayeth: wher soeuer this feruent pestilence
of manking hath enty^r, iniury raigneth, re
proche o^r infamy is spred, and deuourcth y^e
name of Nobilitie.

Val. Max.

That thou maist auoide filthye loue, a
dissolute, commune & libidinouse life (with
other like kynde of filthines) embrace that
loue which God alloweth, & kepe Chastity
and purty of life: whiche consisteth in sin
cere virginity, o^r els in the faithful state of
matrimony

A chaste hart (whiche is onely scene and
approued of god) is most p^recious and bles
sed in his sight: & therfoze deserueth of all
men, so farre fo^rthe to be well indged and
commended as the woordes vttered from y^e
mouth, the maner of outward gesture, the
vsage in eating o^r drinkig, & the order of ap
parel, seemeth to be honest, modest, tempe
rate & seemely.

Apuleius.

A wise man, whē he is once stirred vp to
thun: naturall desire of wanton & vncleane
things

Of Chastitie.

things: he wil by & by charge himself wyth the lothsome state of filthines: & wil flye (to his power) euen from the very secret or inward consent of them & muche rather from the committed fact.

Platonius

It muste needes bee a poynte of greate contynencye and integritie (if it be possible for any man) not to bee caughte with thinsfementes of vaine beuty, comlynnes of body, outwarde and gaye glorie, nor wyth the vaine pleasures of the worlde: but to be restrayned, by the respecte of iustice, equitie, cleanes and chastitie, yea, and wyth the bypde of the feare of Godde, not to consent to corrupte concupyscence: whych doth in that sorte deceiue them: (specially al carnall menne) & blindeth right iudgement in them.

Socrates,

Some men there be whom bodely luste tickleth not at al, such men ought not by & by ascribe that vnto vertue, which is an indifferent thing: for not to lacke bodely lust, but to overcome bodely luste is thoffice of vertue.

Neither suffer thine handes to worke, nor thy tongue to speak, nor thine eares to heare, that which is filthy & euill.

Socrates.

Beware of the bailes of wanton women
whiche

Of Chastitie. Fol. 165

which are laide out to catche men: for theye are great hinderance to hym that desireth wisdom.

Flye from filthines of life.

At thy table let al things bee pure, chaste & holy, enen as he is holy, whose gifts thou shalt there haue in hand.

There be fire things that preserveth chaste Cassiodorus
chastitie, sobernes in diet, occupation, sharpnes of thinner apparell, brideling the senses: y is to say the five wits. Also seide communication, & y w honesty: & eschewing oportunitie of the person, the place, & the time.

Wher necessitie is toynded or laide vnto August.
chastitie, there authoritie is geuen to lecherer, for neither is shee chaste, whiche by feare is compelled, nether is she honest which with neede is obtained.

Chastitie wout charity, is a lampe woute Barnerde
oyle: take y oyle away & y lamp geueth no light, take away charitie, then pleaseeth not chastitie.

That mā whose mind is wholly dedicated Pontanus
to y vse of vertu & purite of life, & despieth y vanities of this short life, most certeinlye preuaileth & obtineth saluacion in the end

The summe of all.

Because

An admonition.

¶ Because fleshe is fraile, and procureth filthines,
and woorketh with vs the soules deformity,
It behoueth in time, to eschew such wickednes,
and ioyfully tembrace, thuse of chastitie.
Handle not, here not, nor speake that is filthy,
Detest from the hart, women light and wanton,
For many by their baits, are caught to destructiō

THE SEVENTH Booke.

¶ An admonition to auoide all kinde
of vices. Cap. i.



The causes of all incon-
ueniences and hurtcs
y may happen to man
are hys owne vices,
whiche byngeth hym
into the hatred bothe
of God & man, yea, &
of him selfe also at the
length: wherefore the Philosophers aboue
all thinges, haue euer abhorred them, and
by all meanes endeouored to quenche and
destroye them, bothe in themselves, and
in

to auoide al kinde of vices. Fol. 166
in all other. And although there be sundrye
sortes of vices, some naturall some vnna-
tural, and some against nature: I thynke it
not needeful to distinguish in them, but be-
cause they be all euil, therefore to endeuor,
to make them all abhored. Wherfore I
haue in this booke, gathered the sayinges
of the philosophers concerning the vilenes
and corruption of the moste parte of them:
shewing what detriment & hurt commeth
through them: whiche I wishe that al men
would diligently note, least not beeynge
warned by other mennes harmes theye
doe (through theire owne) teache others
to beware.

*¶ Of Vyce, Synne and wickednes.
Capitulo. ii.*

Like as vertue is a garment most comly
& precious: wherby the soule is garny-
shed, to the glory of the most high God, so
vice & wickednes is most filthy, abhomin-
able & vncomly: which corrupteth & destroy-
eth the soule, contrary to the will of God.

Cursed

Of Vyce.

Mar. Tur. Cursed is that man that knoweth not to be a man: but maketh himselfe lesse then a man by his vice.

Anaxago. The life of that man is wicked, that many bewayleth: & in whose death euery body reioyceth.

Protegeus As there is nothing vpon the earth better then good creatures: so there is nothing worse, then vicious & wicked men.

Aristotle They that be dayly enclined and vtterly disposed to vice and wickednes, shal not at any time encrease in riches nor profit in any science.

All such as for the multitude of their sinnes & wickednes are hopeles, and suche as haue committed thefis, & slaughters, wyth such other like wickednes: y^e iustice of God & their owne deserts dampne vnto euerlasting death from the which they shall neuer be deliuered.

If thou hast wickedly sinned, repēt thee spedely & tary not till to morow.

Plato

Woe be to that sinful & wicked man that hath not power to tourne from the filthye woorkes of bodely & vaine pleasures, y^e hindereth him from the blissefull state, and kepeth the backe hys soule from the p^resence of God.

Synne and wickednes. Fol. 167

It is meere wickednes to change or alter good lawes, to awake strife, & raise noises: to abate noblenes, to exalt thynwoorthy: to banyshe innocents, and honour theeuces: to loue flatterers, and dispraise them that bee verieous: to embrace delighes, and treade vertue vnder foote, to weepe for them that be euil, and laughe to scozne them that bee good: and finally they are all wicked y take lightnesse for their mother, and vertue for their stepmother.

Mar. Marc.

It is very wickednes to seeke praise, by counterfeyted vertue.

Sinne, and seeke wickednes, wher thou knowest God is not. Hermes.

An euil man is neither his owne friend, nor yet any other mans.

It is a great corruption vnto the people, Aristotle. to haue a vicious & corrupt ruler.

Beware of sinne as y serpent of y soule: which spoileth vs of al our ornature & semely apparel in gods sight.

Neither suffer thy handes to worke, nor thy tong to speake, nor thine eare to heare that which is euil or wicked.

If thou entend not to do good, yet at the least refraine from doing euil.

Flye and eschew thine owne byces, and Plato bee

Of Vyce.

be not curious to search out other mens.

Thinke al things may be suffered, save filthines & vice.

Mar. Aur. As we are set in diuers pleasures by our vyce, so we fall hourelye into diuers myseries, & are noted to our great infamy.

Diogenes. Nothing is euil, but that whiche is coupled with vice & wickednes.

Hee that is rooted in sinne, wyl not bee corrected.

Plutarch. The euil which vicious persones doe in the company of a pynce, is reputed his.

Hermes. Use not familiaritie with anye vicious person.

Without comparison, hee is worse that fauoureth euill, then he that commytteth the euil: for the one proceedeth of weakenes & the other of malice.

Rulers & men of authority sinne exceedingly, that geue other licence to sinne.

It is hard for a man hauing licence to sin, to keepe him selfe therefro.

Enacharhis Sinne plucketh thy soule from god, whose image thy soule should beare,

Plato Through sinne & wickednes, kingdoms are altered & chaunged.

Iuuenal Through sinne pynces are remooued from their royal state & dignitie.

Bynne

Sinne and wickednes. fo. 168

Sinne is an act, straying from the order of thend, which it ought to be directed vnto: contrary to the rule either of nature, either of reason, either of the euerlasting lawe.

What sinne is

Sinne is the breach of gods lawe, and Ambros disobedience of the heauenly commaundments.

Sinne is either that, whiche is spoken, committed, either coueted contrary to the euerlasting law. Augustinus

Of sinne there bee (as from an euill tree) many braunches: as the loue of our selues, the loue of pleasure, louing of whoredome, drunkennes, gluttony, loue of glozy, loue of honor, of ambicio, and other such kind of vices. And vpon al this wicked rable, and such like, crafty Concupiscence waiteth as a seruant at inches, in applyng ech of them to the obiectes of their kinde. And if it be not obeyed, there must also needes be suffered, the rule and gouernaunce of sinne. For experience (so often) teacheth that in this respect, the malice of concupiscence is greate, and therefore to be forsaken.

Concupiscence.

There bee three thinges that cause vs to sinne: thone is, foolishlye flattering oure selues, and to thinke that God seeke not oure sinnes: another is to perswade withe

The occasi-
on of sinne.

Of Vice.

our selues, that god careth not for our sins: the thirde is, because we wey not gods iustice, but respect him to be only merciful, we wil of purpose be the moze sinneful.

The seru-
tude of
sinne.

Hee that is in the seruitude of sinne, the strength therof, & the power of Sathan ys such, that no vertue or strength of man, nor nor the strength of any celestial spirites can do any good, or helpe to make him free: for it is onely the power of y^e heauenly & moste mightie spirit of god to purge frely the hartes of men, and to set them free from the bondage of sinne & Sathan.

The wickednes of mans life maketh y^e spirit of god dul in the hart of man, that is: not to worke in him accordinge to his holy & diuine nature.

A good
mean to for-
lake sinne.

If a man would rightly vnderstand y^e high maiesty & puissant state of the great & terrible god: should he not think that whē he hideth himselfe in darkenes, & doing y^e deeds of darkenes, that he should be neuertheles manifest vnto him in al his doings: who is able of power to perceiue y^e secretes of y^e hart

Where sinne by authoritie is duely punished, there the countrie and people are most happy and blessed.

Cities are well gouerned when the wicked

Sinne and wickednes. fo. 169

ked be punished.

The feeble are defended from the mighty, & the true from the vnttrue, by the vertu of iustice: who also rooteth out the wicked from among the good.

He is a vicious person that entendeth only to his owne profite.

If thou entendest anye thinge whereof may grow any goodnesse, deuise to procede with all diligence. But if by thy woordes may chaunce that which is euill, then be as swift to conquer thy will. Democrat

Thou canst not alwaies keepe vnespyed thy sinne and wickednesse, although se2 a season it be secret and hidde, for truly the true daughter of God and of tyme, hath sworne to detect all sinne, vice & crime. Plato.

They that bee euill, bee alwaies double euill, because they beare armour defensue, to defende their owne euils: and armes offensive, to assaile the good manners of other. Mar. Aur.

They liue verie euill that beginne alwaies to lue, for as muche as their manye beginnings doe make their liues styll vnperfect.

It is better to suffer death than by compulsion to doe that which is euill. Hermes

P. y.

There

Of Vice.

There is but one waye to goodnes, but the waies to euil are innumerable.

To bee much inquisitiue of others offences, is a signe of an euil disposition.

Bar. Bar. The greatest euill of al euils, is when a person forgetteth that hee is a man, putting reason vnderfoote, straining his hand against vertue, & letteth vice rule the bzidle

What dothe it profit thee to haue an expert tongue, a quicke memozy, a cleare vnderstandinge, great science, profounde eloquence, or a swete stile, if with these graces thou hast a wicked wil.

Rulers by vsing viciousnes destroye not themselves, but al others besides, that are vnder their gouernance.

No good gouernour that commaundeth to auoid vices, and wil not leaue himselfe.

Wickednes cannot be seene in a man, except hee shew a way his vices.

*S*ome poysons are so contrary by nature, that the one cureth the other, so is yf a man liueth in a life of deceiptes & vices.

Hee which giueth riches or glozye to a wicked man, giueth wine to him that hath a feuer.

Aristotle. If they bee miserable which haue cruel maisters

Sinne and wickednes. fo. 170
maisters, although they may go from them:
howe muche are they moze miserable that
serue their vices as their maisters, from
whom they cannot flye.

There foloweth wickednes a thousande
evils, but specially that most wretched tor-
ment & veration, of an vncleane conscience.

Sinne accuseth to eternall death.

An hundred tongues, and mouthes as many, Virgil.
Although I had with eloquence high:
And though my voice all iron were,
In strength yet coulde I not declare
The vices of men, nor yet can tell
what paines therfore they suffer in hell.

As the hartes of the wicked, are altoge-
ther hardened and impenitent: so they heap
vp displeasure vnto themselves against the
day of wrath, and the terrible appearing of
the iust iudgement of god.

The matche, to kinde againste vs, the
fierce fier of gods wrath is our sinnes.

The faulte committed is of oure selues Cato.
but God is blamelesse.

He is a foole that committeth sinne: hee
is wise that repenteth him of his sinne: but
he is to be compted most wise that flieth fro
the fact of sinne.

Euery sinne is conceived fyrste in the Arnobius

P.ig.

harte

Of Vice, sinne, &c.
hart, and after ward finished in the worlde
or fact.

The hart of man is defiled and unclean:
and all the sinnes committed by men, pro-
ceedeth from thence, as from a fountaine of
all euil and mischiese.

Plato. As in euery Rhome garnet there is some
graine rotten: so is there no man but hath
some euil condition.

Socrates. As a man appeareth more in a mist than
in cleare weather, so appeareth his vice
more when he is angry, than when hee is at
quiet.

Hermes. As to the good their goodnesse is a re-
warde: so to the wicked their wickednesse is
a punishment.

Plato. Like as a flie which feedeth vpon corrupt
thinges, despiseth the sweete and pure her-
bes: so wickednes doth follo we the wicked,
dispraising all goodnes.

Socrates. Like as one braunche of a tree beeing set
on fier, kindleth all the rest: so one vicious
fellow, destroseth an whole company.

Hermes. As men for their bodily health do abstain
from euil meats. So ought they to abstaine
from sinne for the saluation of their soules.

The summe of all.

As

As the soule which by vertue is chiefly garnished,
 Doth shewe and set forth gods eternall glory,
 So the soule that with vice is replenished
 Forgetteth god and sinneth most wickedly,
 Embrace then vertue, for vice is most filthy,
 And vertue at no time in man can shine cleare.
 While vice and wickednes in him shal appeare.

¶ Of Ignorance and Error. cap. iii.

Ignoraunce is a madnesse of the Plato.
 soule: which while it laboureth to
 attaine the truth, is confounded in
 the knowledge of it selfe.

Great is the hurte that hath chanced by
 ignoraunce.

They which be ignorant and of euill dis- Plato.
 position be unhappy: For where ignorance
 and sinne is, there infelicittie and miserie
 most plainly appeareth.

To be ignorant of Gods true seruice,
 is not to be commended: but to be rather vt
 terly blamed and punished by the hande of
 God.

As the light of godly knowledge, encrea
 seth vertue, and woꝝketh a godly life: so the
 darkenesse of ignoraunce hindereth vertue,
 & encreaseeth a wicked life.

P. liij.

There

and Errour.

Plato. There is nothinge worse than to lyue beastly and out of honest order: & the greatest and most euident cause and token thereof, is, the sinne of ignoraunce: whiche is an vtter enemy, and contrary to the vertue of knowledge.

Plato. The ignoraunce of knowledge that is in brute beasts, maketh plainly the difference betwene man and them: for so much differeth man from the dull and brutish beaste, as he sheweth himselfe by knowledge to be clearely vnspotted of ignoraunce.

Aristippus. He is properly to be termed brutish, that is but of grosse and dull sense, and lacketh the capacitie of knowledge: & finallye brutishnesse is very ignoraunce.

Plato. As ignoraunce maketh a man beastlike, and keepeth him lowe, and in the state of beggerie and misery: so knowledge putteth away beastlynes, it raiseth a man vp, and setteth him in the seate of dignitie.

The doctrine of Goddes truth is an instruction of them that be ignorant: for the minde of man is not so bright by the lyght of nature, that it canne by thowne sharpnes know the thinges that bee of God, and necessarie to bee known for the saluatyon of manne: wherefore it becometh hym to haue

haue a more godly lighte, whereby he may haue the true light, and thereby bee truely taught: that is to say, by the light of the spirit of God, in the vnderstandinge of the word of god.

An ignozant man maye bee knowen by three pointes: he cannot rule himselfe, because he lacketh reason: he cannot resist his lusts, because he lacketh wit, neither can he doe what he woulde, because hee is in bondage to a woman.

There is none so ignoraunt as hee that trusteth most to his owne wit: none so vncertaine as he that moste trusteth fortune: no; any so much out of quiet, as hee that is combzed with an vnruly brawling wife.

Socrates.

The boldnes of the ignozant engendreth al euils.

Through lacke of witte springeth much harme: by meanes of ignozance much good is left vndone.

The ignozant in their bankets vse minstrelsy to cheare them: but the learned with their voices deliyght one another.

Hee that is ignoraunt in the truthe, and ledde aboute with oppinions, muste needes erre.

It is a great shame for an olde manne
to

Of Ignoraunce &c,
to be ignoraunt.

Socrates.

It is a shame to bee ignoraunte in that,
which euery man ought to knowe.

He is an ignorant foole that is gouerned
by womens counsaile.

He that doubteth and maruaileth, semeth
to be ignorant.

Pythagoras.

It is better to be ignorant in vile things
than to know them.

Socrates.

He that knoweth not how much hee see-
keth, dothe not knowe when to finde that
which he lacketh.

That which is well done, is done wyl-
tingly: but that which is euill done, is done
ignorantly.

Mar. Tur.

Ignorance in a prince is a stroke of pes-
tilence: It slaueth diuers, and infecteth all
persons, and vncoupleth the realm, chaseth
away frends, and giueth harte to enemies
of straunge nations that were before in
dread: and finally dammageth his person,
and flaundereth euery one.

Plato.

Idleness engendreth ignoraunce, and ig-
noraunce engendreth error.

Of small errors not let at the begin-
ning, springeth great & mighty mischiefes.

Austinus.

The beginninge of error is, to thinke
those thinges to please God, which plea-
se

seth our selues: & those thinges to displease God, whereat we our selues be displeased.

Those thinges bee verpe delectable and pleasant vnto vs, which doe either like oure eies, with their outwarde curiositie, glisteringe and gaynelle, either our eares wyth some speciall pleasantnesse: and therefore do we also thinke, y they doe in like maner please the diuine senses of the moste holpe and heauenly god.

It is an olde sayinge, that the multitude Mar. ecl. of them whiche doe erre, and their agree- mente in that erreure cannot neuer make the erreur allowable.

Custom withoute truth is but an olde Cyprian. erreur.

He is as well out of the way which doth commit an erreur, seduced by the iudgemēt or enticement of another body, as he that is seduced of himselfe.

It is most right that they which doe refuse the gift of the knowledge of god, should be againe refused, and haue it taken farre from them: and bee ouerwhelmed to thut- termost, with the curse of ignoraunce and erreurs.

An erreur is not ouercome with violence and truth.

Errour

Of Ignoraunce &c.

Errour at the end is knowen to be euill;
and truthe there by is muche the better
knowen.

He that erreth befoze hee knowe the truth
ought the sooner to be forgiuen.

Par. 3rd.

Thonely vnderstandinge which is dus-
ked in errours, & depaured in malices, can
not bee healed by medecines, nor redressed
by reason, nor holp by counsaile.

The summe of all.

Ignoraunce of the soule, is very madnes.
Which while it laboureth the truth to attaine,
Is confounded and wrapped in heauines,
Through selfe knowledge, and feeblenes of braine,
Yea, this is also most euident and plaine,
That as ignoraunce is bredde by ydlenesse,
Euen so is errour by ignoraunce doubtlesse.

¶ Of Foolishnesse. cap. iiii.

Pithagoras.



Here is no greater enemy to man
kinde, than folly.

To be overcome with affections,
is a plaine euident token of foolishnesse.

Among the foolishhe he is most foole that
knoweth but little, and sheweth himself to
know much.

A foole

A foole cannot be knowen among fooles,
no: a wiseman among sage folke. Marc. Tur.

It is a foolishnesse to intende muche to
dreames.

Fond and foolish dreames, deceiue them
that put their trust in them.

They be grosse and foolish phisitions,
which take any counsaile at the papyentes
dreames.

When God wil send dreames & visions,
they chaunce to wise men in the day time.

It is a lamentable and miserable thinge,
a wise man to be vnder the rule and gouer-
nance of a foole. Hermes.

Miserable is the state or change of the
welthy or poore women, that in steade of a
wise man and godly, she fasten vpon a foole
to gouern hir person, hir goods and family. Legimon.

It is a foolish madnes to thinke that rich
men be happy.

It is better to be wise and poore, than to
be foolish and a great lord.

It is a shame to make the disciples of
fooles, maisters of princes.

Seeke not the gouernance of a foole,
for hee cannot peyse no: conceyue whoc
dooth him good, no more than a horse or
anye other brute beaste, whiche taketh noe
hede Protegeus.

Of Foolishnesse.

heede whether he bee charged or burdened with golde or granel.

Instructiō in a sole encreaseeth more folly.
It is a foolishnes for a man to boast hymselfe of such feats, as other creatures by nature can do better than hee.

Catilius.

It is the property of a foole to seeke out other mens faults & forget his owne.

Mar. Tur.

Among wise men y^e foole is made bright, and among fooles wise men do shine.

Chilon

A foole that from base pouerty is raysed vp to riches & worldlye prosperitie: is of all mē most forgetful & unfrendly to his friend

Protegeus

The more riches a foole hath, the verier foole he is.

It is a great folly for a mā to muse much vppon such thinges as doe passe his vnderstanding.

Socrates.

Giue not to light credence to a mannes wordes, nor laugh thou them to scoone: for thone is the property of a foole, and thother the condicion of a mad man.

Diogenes.

A wellfauored and faire person that is a foole, is like a faire house and an euil host harboured therein.

Mar. Tur.

There is nothing so assured, but the recouerance thereof ought to bee feared, if a foole haue the guiding therof.

Many times, of wise yong men, cometh olde fooles, and of yong fooles, customably commeth wise olde men.

It is no general rule that al persons shal alwaies be yong and light, no: that al olde persons should be alwaies wise.

This is most true that if the yonge men be bozne with folly: the olde man liueth and dieth with couetousnes.

Trust not a foole in his foolishnesse.

Protegeus.

They that are prudent, though they bee demaunded, say little, but foolish folke wil speake to much without thasking of anye question.

The beasts are moze profitable to labor the earth, than the foolishhe persons bee to serue in the common wealth.

Marc. Mar.

Like as raine cannot profit the corn that is sowne vppon drie stones: so neither teaching no: study may profite a sole, to learn wisdom.

Seneca.

¶ The summe of all.

There is to mankind, no greater enemy,
And that more hindereth his estimacion,
Than the lothsome burthen of beastly folly
Which plainly appeareth in ech condicion,
Fooles are ouerthrowen, with their light affection,
And as Corne vppon stones is sowne in vaine,
Even so are good counsaillers to a foolish braine.

Of

Of wine,

¶ Of VVine and Drunkennes. cap. 3.

Enacharus.

The vine bringeth forth three grapes,
the firste of pleasure, the seconde of
drunkennesse, the third of sorrow.

Hermes.

Like as with the water, Maulte ys
made sweete, even so a sorrowful harte is
made merie with wine.

Boetius.

Wine inordinatlye taken, troubleth
mans reason, maketh dull vnderstanding,
enfeebleth remembraunce, sendeth in for-
getfulness, poureth in errours, & bringeth
forth sluggishnesse.

A small quantitie of wine is sufficiente
for a wise and learned manne, yea for anye
man: for therewith when he sleepeth, hee
shal not be troubled, nor feelee any paine.

As to much wine weakneth the sinewes
in a man: so it also killeth the memory.

Socrates.

Wine vnm easurably taken is an enemy
to the soule.

Much wine and wisdom maye not a-
gree, for they be two contraries.

Wine giuen out of time may be annoy-
ance.

By wine beautye fadeth, and age is defaced,
VVine maketh forgotten that late was embraced.

Wine and wrath doo wneeth both the rea-
son and senses.

and Drunkennesse. Fol. 176

Of too much dr̄inking p̄ceedeth drop-
sies: wherewith the body, & oftentimes y^e vi-
sage is swoln & defaced: beastly fury, wher-
with the mindes be perished, & of all other
most odious, swine dr̄unkennes: wherewith
both the body & soule is deformed, & the fy-
gure of man is as it were by enchantmēt,
tr̄sformed into an ougly & lothsom image

*Galene de sa-
nitate tuēda.
liber quint^o.*

It is not to be permitted, that perfecte &
pure wine without alaye of water, shoulde
in any wise be geuen to chīldren: f̄or as-
much as it humecteth the body or makethe
it moyster or whotter then is conuenient.
Also it filleth the head with fume, in thē spe-
cially, which bee like, as chīldren of whote
& moist temperaunce.

To take exceſſe of dr̄ink is euery where *Diogenes.*
abominable.

Exceſſiue bibbing & dr̄inking, p̄ckethe
fast f̄or wardes to leachery.

To dr̄ink wel, is a p̄p̄ertie meete f̄or a *Demosth.*
sponge, but not f̄or a man.

Dr̄ūkenes is an abominable vice i a teacher.

A dr̄unkard is vn̄p̄ofitable f̄or any kind *Plato*
of good seruice.

Dr̄unkennes v̄ndoeth him that delygh-
teth therein.

W̄ath maketh a man a beaſt, but dr̄un-
kennes

Of Wyne &c.

kennes maketh him woozle.

Plato

Drunkennes maketh a man vnruely.

Drunkennes ought to be eschewed of al men but specially in rulers, watchemen, & officers.

Plutarch.

Like as when the wine spurgeth, it breaketh the vessels, and that which is in y^e bottom, commeth vp to the bzim euen so drunkennes discovereth the secrets of the hart.

Anacharlis

The best meanes to keepe a man sobre, is to beholde, see, and remember, the filthy beastlines of drunkardes.

The summe of all.

The vine freshlye florisheth, and yeldeth his kinde, three sundry grapes, and of contrary condicion: Of pleasure, of drunkennes, & of sorow, thus we finde, by dayly experience, through our grosse affection. Wyne inordinately taken, troubleth mans reason, and the filthines of drunkards, if thou see and remember, shall sufficiendly admonish thee, to keepe thee sobre.

Of Lying. Cap. vi.

Socrates.

Lying is a sicknes of the soule which can not be cured, but by shame or reason.

Lying is a monstrous and wycked euil, that filthily defileth and p^{ro}phanethe the tongue

Of Lying. Fol 177.

tongue of mā: whiche (of god) is otherwyle
consecrated, euen to the trueth, & to thuttes
raunce of his pzaile.

By lying the trueth is broken, god ther Solon
by is greuously offended, & our owne state
also and our neighbours much empayzed:
who taketh harme, when in lying we wyl
seeme to gratifie others.

By lying faith & credyt (which we may
not lacke) is greatly weakened & somtimes
cleane taken away.

He that accustomably is affected to lying
shutteth out himsele from the companie &
presence of god: and most horribly ioyneeth
himself to the deuil, yelding himself to hys
bytter bondage & power.

Hee that lyeth (bearing the countenance
of an honest man) by his outward county-
naunce of honesty, sooner deceiueth and se-
duceth, then manye other appearing to the
contrary.

Hee horribly lyethe and flatterethe, that Propertius
corruptly reporteth a knowne wicked man
to be happy & blessed.

There is no difference, betwene a great Seneca
teller of tydings & a liar.

Beware of lyers and flatterers: and Hermes.
If thou be in authoritie punish them.

Z.ij.

Flye

Of Lying.

Flye the company of a lyar: but if thou muste needes keepe companye with hym, beware y in any case thou beleue him not.

Plato

There is no goodnes in a lyar.

Beleue not him which telleth thee a lye by an other body: for hee will in like manner make a lye of thee to another man.

He ought not to lye, that taketh vppon him to instruct other.

It is lawfull for a gouernour for y main-
tenance of his estate, & sauegard of his peo-
ple to lye: but not for a subiect to lye in any
cause.

Solon

The rewarde of a lyer, is, that he bee not
beleued of y he speaketh.

Pithagoras

A cominon lyer, not to be double in hys
tale, needeth a good memory.

A bolster is moze to be despised the a lier

A wicked soule is knowne by that it de-
lighteth in lyes.

The summe of all.

The soule with lying, is often infected,
as with a pestilent and hurtfull maladye,
The soule in that state, is knowne to be wicked,
whereof shame or reason, is thonly remedy:
And as gre it tellers of news, are seldom credited
So lyers and bolsters are alwaies despised.

¶ Of

¶ Of Flattery. Cap. vii.

FLattery is a pestilent & noysome byce. **Diogenes**
 The flatterer diligently applyeth to **Ennius.**
 the time.

To flatter, glose, or lye, requyrezeth glori- **Plato**
 ous & painted wordes, where as trueth de-
 sireth a simple & plaine vttraunce, & no glo-
 sing nor sayning at all.

¶ Of slaunders and flatterers, take heede if ye will,
 for neyther tame nor wilde beastes can bite vs so ill,
 For of wilde beastes, slaunde is the most bitter,
 and of the tame most biteth a flatterer,

Diogenes.

For a man muche better it is among raueners:
 to fall and be taken, then among flatterers:
 For rauens but of fleshe, dead bodies do deprive,
 but flatterers deuour men while they be aliue.

Theophrastus.

Lyke as a Camelion hath al colours saue **Hermes.**
 whyte, so hath a flatterer all poyntes saue
 honesty.

As a lookyng glasse representeth euerie **Aristotle.**
 thyng that is set against it: euen so dothe a
 flatterer.

Lyke as the shadowe followeth a manne **Plutarch.**
 continuallye what so euer he doe: euen so a
 flatterer, what soeuer a man dothe, apply-
 eth him selfe to the same.

Know thy selfe, so shall noe flatterer be- **Socrates.**
 Z.ij. guyle

Of Flattery.

guile thee.

Seneca

Mythin thy selfe, beeholde well thy selfe and to know what thou art: geeue noe credence to other.

Flatter not, noꝛ be thou flattered.

Platarch.

The familiar companiō, whych is alway like pleasant, & gapeth foꝛ thankes & neuer byteth is of a wise man to be suspected.

They that hath good wits may soone perceiue & finde out flatterers, which sometime by himself diligently considereth his owne qualities, & natural appetite: Foꝛ y^e company oꝛ communication of a person familiar which is alwais pleasant & wout sharpnes enclining to inordinate fauoz & affection is alway to be mislyked.

As the wooꝛmes do breede most gladiye in softe wood & sweete, so the moste gentle & noble wits enclined to honoꝛ, replenished with most honest & courtous maners, doe soonest admit flatterers, & be by the abused.

Those men are moste wooꝛthy to suffer shameful deathe, that with false adulation do coꝛrupte, and adulterate the gentle and vertuous nature of a noble man. Hee that peruerfly instructeth, and flattereth, slayeth bothe his owne soule, and seeketh to destroy the good renolune of his master.

A godly

A Godly pꝛynce oꝝ gouernour, lyke the father of a countreye, by his excellent wisdom & the rule of iustice, wil pꝛouide that al false flatterers, false accusours & theire abettours, may be so punished, that they & al other persons of like inclinatioꝝ, may be afraid to abuse y^e clemency & gētle natures of such vertuous & gracious gouernours. Socrates.

Flatterye from frendship is harde to bee disseuered: fꝛoꝝ as much as in every moꝝyō & affect of the mind, they be mutually mingled together.

The mothes and soft woꝝmes, fret the cloth: & the canker woꝝme percerth y^e bone, & flattering men beguile al the woꝝlde. Mar. Aure.
Let no mā perswade thee by flattery to do any euil noꝝ to beleue otherwise of thy self then thou art in deede.

Neither flatter noꝝ chydē thy wyfe before straungers. Socrates.

Neither flander, noꝝ flatter, noꝝ be no seeker out of others mē's matters: set thyn owne woꝝkes alwaies before thyn eyes, but caste oute other mēnes behynde thy backe.

The samme of all.

Of Pryde.

¶ Flattery from frendship is hardly disseuered,
being mutually knit, with the affects of the mind
Busy bodies & pickthaks are not to be trusted,
as wise men their subtelty wil quickly out finde,
Nobles by flattery are often made blinde.

• & as worms in soft wood do breede most gladly,
so gentle and noble wits, are hurt by flattery.

THE EIGHTH Booke.

¶ Of .vii. capital vices commonly called the .vii.
deadly sinnes.

¶ Of Pryde and Arrogancy. Cap. i.

Clebulus.



Pryde, statelynes,
lofcines of mynde
oz arrogācy (an e-
uil affect, grouded
by the deuti in the
hart of man) is an
ougly & lothesome
monster in h sight
of god: a vice most
odible, vnreuerēt

hateful, hurtful, & to bee vtterly abhoꝝred,
both of God & good men.

Pryde is thonelye ground oz chiefe cause
of all

of al variaunce, hatred & mischief.

What wicked euil is there comitted vpon ³Dolton
the earth, at any time, either agaynst God
or good men: which the proud hart of man
attempteth not.

Among the proud mē of this world: Emu-
lation, hatred, contention & variaunce, is al
waies common.

Thalmighty & righteous God: as hee re-
sisteth mightily & iustly, the contemptuous
haute & proude: so he detesteth & vterly ab-
horreth, y whole broode of prypuy michers,
secret vnderminers, hipocrits & double dea-
lers: specially all those, which (vnder y pre-
sence of amity & with the onely outwarde
face of godlines, do lōg cloke their malice)
y with the continuance of time, they maye
accomplish their mischeuous purposes.

There must be vsed amōgst men a lowly ^{Ca. lius.}
& milde behauour, & a decent reuerēce one
towards another (as becommeth good and
humble men) not only vnto those of y high-
er sort: but also to al the rest of meaner de-
grees: for otherwise, it should not only be a
signe of great arrogācy & prydē, but also a
plai cause of iudgement, y such a one sheweth
himself to be altogether, not onely laweles
but also shāles & wout honest regard what
cuerye

Of Pryde.

every man to think of him.

Pholitus

If thou wilt bee beeloued bothe of God & good men, thou maist not be proude of the good gifts of God: whether of wisdom, policy, beauty, comelines, strength, authority or riches for it is one God that is onely wyse, politique, puissant, amiable, wealthy, and full of al felicitie.

Plotinus

Be not elated nor pouldye puffed vp against thine inferiour or poore neighbor, swell not in pride against him: ouer loke him not with an haught, stout & stately countinaunce: but wth the spirit of humilitie, gladly embrace him, be gentle vnto him, frame fauourably thy good countinaunce towards him, speak frendly vnto him, & benefit him (by al meanes) if thou maist happely help him.

Montanus

Abuse not thy state, hate pride, desire to be cleanly, & not gorgeous in thine apparel. And howsoeuer God thy maker hathe formed thee, think wel wth thankfulnes of hys woorkmanship, & deforme not thy self like a monsther.

A man should bee kept in such apparel, y^e should not be to rete neyther yet to filthy, but suche as mighte auoide an vnseemelye, rude, & beastly negligence.

Alex. Seuer.

Pryde should not of yong men bee followed:

wed: it should of olde men bee vtterlye dys-
deyned and finally of al men suspected and
feared.

As God vnto y godly is most swete, gētle
& lowly, euen so to y wicked, proude & sinfull
he is very solwer, sharp & roughe specially
appearig & felt for euer vpon thē, in y terri-
ble day of death dampnation & vengeance.

The summe of all.

Pride is a vice most monstrous and hurtful,
and thonely ground of al mischief and discord,
Pride woundeth with strif the haughty & disdaīfull
Pride breaketh the band of amitie and concord,
O humble thy selfe then, and feare the Lorde:
be alwaies gentle, to thy friend or brother,
weare comely apparel, and care for none other.

Of Enuye. Cap. ii.

Enuye and flander are two bretherne: with
which are euer moze linked together for
a mischefe.

Experience hath so taught of enuy y wee
hath been the destroyer of many.

What is ther y enuy hath not defamed, or **Seneca**
malice left vndefiled: truely no good thing.

Debate, deceyte, contention, & enuye, are
the frutes of evil thoughts.

Them

Of enuye.

Them that fortune hath raised most highly, against them spredeth y greatestt poyson of Enuy.

Mar. Tur. It is better to bee felowe with manye in loue, the to be a king w hatred & enuy.

Titus Lini. Enuye is blinde, & can doe nothinge but dispraise vertue.

Mar. Tur. Cursed enuye prepareth poyson secretlye for the y be in rest amog diuers pleasures. A habundance of welfare & felicitie, hath caused cruel enuy to be in many.

Plato Unhappy is the state of malicious & enuious people.

Aristotle Shame of himself, is y end of indignation.

Mar. Tur. Enuy is so enuious, that to them that of her are most denied, & set farthest of, she geueth most cruel strokes with her feete.

Diogenes. If any man say euill of thee & enuyethe thee, set not therby, & thou shalt disappoynt him of his purpose.

As ruste consumeth Iron, so dothe enuye the hartes of the enuious.

Alex. Mag. Enuious menne are tormentoures vnto themselues.

Be not enuious at an euill mans prosperitie, for surely his end shal not be good.

Plutarch. Where as is no light, ther is no shadowe & whereas is no wealth, there is no enuye.

Cursed

Curled is that wealthe that euery man
ennypeth.

Harde is the remedy against enuy.

Mar. ant.

Reade al that can be read, & imagin all þ
can be imagined, demaund all that can bee
demaunded, & thou shalt find none other re
medy against this cursed enuye but to ba
nish the vs from al prosperitie, and to sit with
aduerse fortune.

All the woꝛlde is full of enuy.

It is a scabbe of the woꝛld, to be enuyous
at vertue. Tullius.

Enuy groweth bp among vertues.

Those are to be hated, which in their ac
tes be fooles, and in their woꝛdes be Philo
sophers. Pacuvius.

Malyce dꝛynkethe the moze parte of his Seneca
olone benyme. The popsons whyche ser
pentes continuallye dothe keepe wythout
anye harme, theye spewe oute to others
destruction: But the malicouse contrary
wyse, hurteth no manne so muche as them
selues.

Like as grieve is the disease of the bodye Hermes
so is malice a sicknes of the soule.

He is most wicked, that is malicious a
gainst his frendes.

Bypꝛyue hatred, is wooꝛse thenne open Plato
malice

Of Enuy.

malice.

As a sparke of fyre, or the snuffe of a candle negligently left in a house, maye sette a whole towne a fyre: So of priuy malice & discord, cometh open destruction of people.

He is vnhappy, y continueth in malice.

He is not perfectly good, that hateth his enemy: what is he then y hateth his frend?

Diuersitie of opiniōs causeth great strife & hatred.

Aristotle

Walke not in the way of hatred.

Men vehementlye hate them that haue a proud & haute countenannce, be they neuer so high in estate or degree.

Malicious wooordes discovereth the euill of the hart.

The way to suppress malice, is not with stoutnes to suppress it with malice: but with meekenes, gentlenes, long sufferynge & pacience.

Mar. Aur.

The grudge, hatred, and malice, of them that be euill: iustifyeth the iustice and sentence of them that be good.

Nothing is more weicheid then to hate: by the whiche affect, the deuils be most miserable.

That is woorthelye hatefull, what so euer hath a certaine peculiar malice to hurt.

Hastines

Hastines causeth repentaunce, and forwardnes causeth hinderance.

He is able to vanquish his enemy, that is reasonable in his demaund. Pythagoras

Threaten no body, for that is unmanlike.

When thine enemy dothe threaten thee trust not his flattering and faire dissembling face: for serpents neuer sting so deadlye, as when they bite without any hyssing.

He that seeketh the fellowship of his enemies, seeketh his owne destruction.

Take not thine enemy for thy frende, nor thy frend for thine enemy.

Thiniury of a frende is more greuous then thiniury of an enemy. Socrates.

Better is an open enemy then a frendly foe. Boetius

The summe of all.

¶ Envy and slander, are two mischeuous vices,
and knit still in unitie, to a wicked end,
To defame or kill, they are full of deuises,
they regarde none estate, be he foe or frend,
Envy all empareth, and doth nothing amende.
Dignitie, wealtie, and worldly felicitie,
doth cause cruel envy to be in many.

¶ Of wrath.

Cap. iii.

Wraath

Of Wrathe.

Vrathe or irefulnes, is a vice moste
ougly, & furthest frō all humanitie.
For who beholding a man, by fury chaun-
ged into an horrible figure: his face infar-
ced with rancour, his mouth foule & imbo-
sed, his eyes wide staring, & sparkeling like
fier: not speaking but as a wilde bull, roa-
ring & baying oute words dispightful & ve-
nomous: forgetting his estate & cōdictiō for-
getting if he be learned: yea & forgetting al
reason: who (I say) wil not haue such a pas-
sion, in extream detestation.

Aristotle

Anger is an heauines, & beration of the
minde, desiring to be reuenged.

Hermes.

Anger is the worker of enmitie & hatred
Wrath comethe of feblenes of courage,
& lacke of witte.

To the wrathful anger approacheth.

Women are sooner angrye then men:
the sicke sooner then the healthy, & old folk
be sooner moued then the yong.

Plato

Time appeaseth anger.

Anger if it be but a litle deferred, y^e force
therof greatly asswageth: but if it be suffe-
red to abide & continue, it encreaseth vnto
y^e greater mischief.

He that is inclined to his owne will, is
neere the wrath of God.

Wrath & reuengeance taketh from man the mercy of god, and destrogeth and quen-
theth the grace that god hath giuen him. Hermes.

If thou haue not so much power as to re-
fraine thine ire: yet dissemble it, and kepe it
secret, and so by little and little forget it.

Forget thine anger lightlpe, and desire
not to be reuenged.

Eschew anger, though not for wisdoms
sake, yet for bodily healths sake.

It is a verpe prophane and an horryble
thing: a man to be furions or angry.

He best keepeth himself from anger, that
alwaies doth remember that God looketh
vpon him. Socrates.

Nothing is so detestable or to bee feared
as wrath and cruel malignitie.

In correcting, wrath is principally to be
forbidden: for he that punisheth while he is
angry, shal neuer keepe that mean, whiche
is betwene to much & to little.

Be not hasty, angry, nor wrathfull: for
they bee the condicions of a foole. Neither
reproue a man in his wrath, for then thou
canst not rule him.

Wrath leadeth shame in a lease.

It is a great matier to se a wyse mā angry.

It is a foolishnes, or rather madnes, for a

Ala. i.

man

Of Wrath.

man to be angry for that which cannot bee amended: or to desire the thing which may not bee attained.

He hath great rest that can refraine himselfe from anger.

Seneca. Forgiuenesse is a balliant kind of reuengeance.

Quietnes is sure, but rashnes is dangerous.

Wrath and hastinesse are very euill counsaillours.

Plato. Like as greene woode which is long in kindling, is whoter than the dry when it is fiered. So he that is selde & long ere hee bee angry, is harder to be pacified than he that is soone bered.

The summe of all.

Irefulnesse or wrath is a most cruell vice,
Accursed of good men, hateful and ougly.
Repugning peace that sweete vertue of price,
Which knitteth both god and man in amitie,
It is contrary also to humanitie,
And as the godly and wise do h detest it,
So the wicked and foolish doth embrace it,

Of Slouth and Idlenes. cap. iiii.

Slouth

Slouth is a vice reprochful, hurtful and filthy: very hateful in gods sight, bestiall and noisome in a common wealth. Legimen.

Slouthfulnes, vncleannes, sickness, dulnes of wit: forgetfulnes, idlenes, lightnes of life, deceitfulnes, wicked destiny, impietie, periurie, and beggery, al these hange together in vnitie, to the destruction of the wretched and slouthful foolish body.

Slouth purchaseth dispraise, shame, and utter defiance of all men.

Many thinges we haue seene, and of credible persons we haue hard, which haue seemed to vs very euill, and not one of them al good: speciall ye one whiche offendeth God, slandereth the world, peruerteth the common wealth, and endammageth the person selfe: which is cursed slouth & ydlenes, that destroyeth them which be good, and utterly bringeth to naught them that be euill. Marc. Aur.

Idlenes (that is to say) the ceasing fro necessary occupation or study, is y^e sinke which receiueth all the stinkinge canelles of vice, which being once brym ful, sodenly runneth ouer thzough y^e city or coutry, & with his pestiferous aire, infecteth & poisoneth a greate multitude befoze it may be stopped or cleansed. What idlenes is.

Al. y.

once

Of Idlenes.

once corrupted with this pestilence, shall with great difficulty, and with long tract of time be delivered: And that a great parte of the people shall perishe befoze it bee well brought to passe.

Above al thinges flie ydlenes, whiche is a thinge bothe to the body and to the soule, like a cankering rustines, and as an eating consumption: it wastethe to naught, both vertue and strength.

Anachar.

Idlenesse is called the graue of lyuinge men. It is a thing wherein life dieth. And thereby the soule of man is twyse buried in him: once in his bodge, and nexte in his slouth.

Plato

A man that passeth his life without profite (as one vnworthy to live) ought to haue the rest of his life taken from him.

Mar. Tur.

The filth of secret chambers, the stinche of the pumpes in ships, nor the ordures of cities, doe corrupte and infecte the ayre so much as idle folke doe the people.

Idlenesse, slothfulnes, vaine curiositie, & nicenes, are companions to vnthriftines.

Idle people in a common welth, are like Drones among the Bees.

Antonius.

There is nothinge so reprochfull and cruell in a common wealth, than are bacabonds

cabondes and ydle people: for they gnawe and deuour (to great desoymtie) the beautifull state of the common wealth: they altogether spoile it, and vse no meanes to encrease it.

The ydle sort of men in a common welth trauaile rather to set o2 selue abroade the thistles, thornes, and wild weedes of mens wit, than the wholsome fruites of honesty, truth and godlynes.

It is thaffecte of wycked people tapplye their mindes vnto idlenes, to belly cheere, gluttony, pride and tyranny.

Wee may daily see that through slouth and ydolencs diuers valiaunt, strong, and goodlye men do fall to beggerye, some too filthy liuing, some to picking, stealing, and murdering, which afterwards being iustly broughte to greate calamitie and miserie, throughe the breache of good and godlye lawes, imputeth a greate parte thereof, to their parentz, tutozs, and gouernozs, which so ydly and wantonly brought them vp in the daies of their youth. Where to the contrarpe, if they had bene educated and duely brought vp in some litterature, honest occupation o2 mistery, they shoulde (being rulers of their owne familie) haue profi-

and Idlenes.

ted as well themselves, as diuers other persons, to the commoditie and oznement of the publike weale.

Galenus. Much ease and default of competent labour, maketh the heate of the bodye feeble, which should resolue and make thinne that whiche ought naturallye to bee purged.

The summe of all.

Slouth and Idlenes are hurtfull and filthy,
And folly defaceth the whole common wealth,
They both purchase shame, contempt and beggery,
Enforcing most wickedly, lose life and stealth,
Vncleanlynes, sickenes, and want of health,
Neglect of god, and eke wicked destynye.
All which worketh with both, to ende most wretchedlye.

¶ Of Money and Conetousnes. cap. v.

Sulpit.

Money is the blessing and good gift of God.: whom filthy auarice often abuseth.

Saint.

Inordinate desire of wealth and authoritie, is the first matter, wherof springeth all euil. For conetous desire and appetite subuerteth credence, honesty, good name, & al other vertues.

To take anye thing from another man, and one man to encrease his wealth wyth another mans detriment, is moze repugnant to nature, than death, than pouertye, paine, or any other thing that mought happen, either to the bodey, or other goodnes worldy. Tullius

It is very seldome seene that where honour encreaseth, auarice abateth. Alex. seu.

If couetous people were as couetous of their owne honoure, as they bee of other mens goodes, the little worme or moth that eateth the golwes or clothes of suche couetous people, should not eat the rest of their liues, nor the canker of infamy destroye their good name and fame at their deaths. Mar. Aur.

Where couetousnes of money is, there reigneth all mischief. Diogenes.

The matter goethe not well, when the same that shoulde bee wroughte by vertue is attempted by money. Tullius.

O thou hunger of gold and siluer, what is it not, thou doste compell the heartes of men to bye and sell.

The stinkinge rauens or greedye Grypes of this worlde, haue in their gathering toge:her, neither meane nor bottome, neyther ende, nor any shame at all.

Al. 114.

The

Of Money.

The wicked auaricious manne maketh none accōpt, neither of his name nor office: but flieth on greedilpe after the smell of gaine, as the hungry rauens after stinking carion, and to attaine his purpose, hee will vndermine all men, he is trusty to no man and lieth in waite for euery mans goodes deceitfully, craftily cōterfaiting and dissembling: and taketh holde of any occasion to bring his purpose to passe: whether they be for things holy or prophane.

Plato. The soule is lost that deliteth in couetousnesse.

Refraine from couetousnesse, and thyne estate shal prosper.

Socrates. Couet not thy frendes riches, least thou be despised and therefore hated.

To couet is a desire and an affection of the minde by whiche man endeuoureth to draw vnto his owne vse (by anye meanes) that which best liketh him.

Aristotle. Let no couetous man haue anye rule ouer thee, nor yelde thy selfe subiect to couetousnesse: for the couetous manne will defraude thee of thy goodes, and couetousnes will defraude thee of thy selfe.

Fortifie thy soule with good worke, and flie from couetousnes.

The

The chiefe point is, in all administratiō of matters and common weale offices, that euen the least suspicion of couetousnesse bee vtterlye auoided, Tullius.

Ofentimes auarice seeketh out the auaricious, and sometime the auaricious seeketh auarice. Mar. Aur.

The refuses of a niggard bee better than the larges of a prodigall spender. Cholomeu.

The Chariote of auarice is caried vpon foure wheeles of vices, which are faint courage, vngentlenesse, contempt of god, and forgetfulnes of death. And two hozes doe draw it, rauiue and niggardship. To them both, is but one carter, desire to haue. That carter driueth with a whip hauing two cordes, appetite to get, and dread to forelet. Ambros.

Couetous mē lack y thing that they haue. Stoici.
Great indigence or lacke commeth not of pouertie, but of great pleinty. For hee that hath much, shal neede much.

Great is the couetise which the shame of the world doth not reprove, nor the feare of death stop, nor reason appoint. Mar. Aur.

There is no vice more foule thā couetousnes: specially in princes, & rulers in the common wealth. It is against nature that with the spoile of other, we encrease our own riches, substance & welth. Tullius
It

Of Money.

It is not onely dishonest, but also worse wicked and shamefull, to make a gaine of the common wealth.

Wee ought to bee fully perswaded, that though we could hide it fro god & man that yet nothing couctouslye, nothing vniustly, nor nothing wantonly is meete to be done.

An auaricious olde man, is like a monster.

A couetous man cannot learne truth.

Couetous cannot be satisfied with abundance: for the more that a man hath, the more he stil desireth.

Couctousnesse is an vn-satiabie thing: specially when men desire to fill the vessel that already runneth ouer.

He hath neede but of a little that measureth abundance by natures only necessity: & not by superfluitie of ambitious desire.

It is better to haue a man without money, than money without a man.

To delight in monye, is a dangerous pleasure.

As the touchstone trieth golde, so golde trieth men.

Money is the cause of sedition and euill will.

He that hoordeth by his money, taketh the paines

Seneca.

Sermes.

Pythagoras.

Her. mag.

Plato.

Plato.

paines for other folke.

It is better to loue good felowship, than money.

Seruite is a recompence for money.

He that for seruice or trauaile giueth money, is wel requited, and nothing is due vnto him, for money is no better than seruice. Plautus.

A couetous person wil sooner haue a wife that is rich and foule, than one that is poore and faire. Mar. Tur.

It is no maruaile though hee bee good which is not couetous, but it were a wonder to see a couetous man good. Plato.

If wealth and authoritie bee committed vnto thee, thou hast a double charge (that is to say) to rule and to relieue, Aulus. G.

Couetousnes taketh a waye the name of gentlenes, the which liberalitie purchaseth.

Servantes serue their bodilie maisters, but euill men serue their bodily lusts. Diogenes

So men (in wordes) do crie more out vpon avarice, than those that be auaricious and couetous persons.

He that is a niggard to himself, must needs be niggardish to other.

Like as a member vered with the ytche, hath alwayes nede of clawing; so the couetousnes of the mind, can neuer be satisfied. Plutarch

To

Of Money. &c.

pace.

The auaricious is no suffisance: for co-
uetise encreaseth as fast as his substance.

Astotle.

Like as a dog deuoureth by and by, what
soeuer he may catch, and gapeth continual-
lye for more, so if it chauce the couetous
man to obtaine any thing, he setteth litle by
it, desiring alwaies to obtaine more.

Jarc. Bar.

Couetousnesse oftentimes beguyleth the
belly.

Plon:

Our liues doth ende befoze couetousnes
leaueth vs.

Seneca.

Death is the rest of all couetous people,
For couetous people to die is the best.
For the longer they liue, the lesse is their rest,
For life them leadeth, their substance to double,
where death them dischargeth frō endles trouble.

¶ The summe of all.

Inordinate desire of wealth and authoritie,
Is the very roote of all mischief and wickednesse,
It subuerteth loue, credence, good name, and honestie,
Yea, and lost is that soule that deliteth in couetousnesse.
Fortifie then thy soule with the trade of godlinesse:
And couet not to spare, but right honestly spende,
For most wretched are niggards, vntill their liues ende.

¶ Of Gluttony. - cap. vi.

Glutto-

Gluttony is a vice verye ougly, monstrous and filthye: and moze fit for ravening birds, or brute beasts, thā for reasonable men. Propercius

Dame Gluttony, Avarice and Lechery, Chilon
are thyes evil maistrisses to serue: they al-
waies immoderately desire, and are neuer
sufficiently contented.

He is not only to be compted a glutton y
eateth greedily, & deuoureth much in quanti- Legmon
tie, al kinds of meats and drinks at certain
ordinarpe times and meales aboue other
men: but hee speciallpe that deliteth daylpe
and hourelpe to fare deliciouflye, pampering
his carrainly carcas continually, satisfying
the pleasures thereof, setting his felicity on
his belly, and maketh thereof his god.

As meates & drinks are the good gifts of Legmon
god, & to be thankfully taken of mē for their
natural vse & sustentacion: so if wee beholde
simply thonly good affect of nature (whiche
must haue hir wel ordred and due course of
nourishmēt) it seketh not hurtfully erces, but
barely sufficient to y contentment of it selfe.

What a monstrous sighte is it to bee- Protegeus.
holde the furnished table of some vn-
sackable and riche glutton, and howe with va-
rietic of the mooste dainty iunkettes, costlpe
and

Of Gluttony.

and delicate dishes it is thzoughly beset and couered. And as he himselfe is therein monstruously affected: such monstrous companions commonly will he haue aboute hym: who weying his inclination, wil extol him in his grosse worke of wickednes, and feede his humoz with vaine talking, foolish gesting: and now and then, some shew of scurilitie to make good digesting.

*When the belly with excessse,
is puffed vp and pampered:*

*Then vertuous demeanor
is nothing at all remembered.*

Augustinus.

Not the vse of meate, but thinozdynate desire therof ought to be blamed.

The summe of all.

Of al cursed crimes and sleightes sathanicall.
That poisoneth mans hart to his decay,
None more cruelly catcheth, nor maketh thrall
Than wretched gluttony, where shee beareth sway.
The gluttons greedy gutte standeth at no stay,
But is pampered vp continually
Through eating and drinking deliciously.

¶ Of Lust and Lechery.
cap. vii.

Lust

Lust is a lordly and disobedient thinge. Plato.
Lust burneth greivously whom thee
findeth yde.

Enforce thy selfe to refraine thine Pythagoras.
euill lusts and follow the good, for the good
mortifieth and destroyeth the euill.

Flye lecherous lusts as thou wouldest a Diogenes.
furious lord.

Refraine thy lusts.

God loueth them that bee disobediente to
their bodily lusts.

He that vanquisheth his lusts is a greate
conquerour.

Dishonour, shame, euill end, and dampna- Aristotle
tion, wait vpon lust, lechery, and all other
like vices.

He that hath bounde himselfe to followe
his fleshy lusts, is moze bounde than anye
bondslaue or calife.

Bodily lusts and pleasures, and all car-
nall affections that corruptly raigne in the
heart of man, are but bestiall and earthye:
and nothing worthy therfoze to be matched
with thercellency that otherwise is in man,
and that in comparison thereof, they oughte
to be vtterly abhored of man, despised and
set at naught.

There

and Lechery.

There is no sinne that sooner inuadeth
vs, neither sharper assaileth or vereth vs,
nor extendeth larger, nor draweth mo vnto
their vtter destruction, than the filthy lusts
of the body: It bringeth with it innumera-
ble inconueniences, first it plucketh from a
man his good name and fame, a possession
farre most precious. For y rumor of no vice
stinketh moze carrainlye than the name of
lecherie. It also consumeth his patrimony,
it killeth at once both strength and also the
beautie of the body, it decaieth and greatlye
hurteih health, it engendzeth diseases innu-
merable, and them filthye, it disfigureth y
floure of youth longe befoze the dape, it ha-
steth or accelerateth reueled and euil fauo-
red age, it taketh awaye the strength and
quickenesse of the wit, it dulleth the sight of
the mind, and graffeth in a man (as it wer)
a beastly mind, it withdzweth him at once
from al honest studies and pastimes, & plun-
geth or sowseth him altogether in the pud-
dle or mire, be hee neuer so excellent, that
once he shal not lust to thinke of any thing,
but that which is stuttysh, & vile filthy. It al-
so taketh away the vse of reason, which is y
native property of man: it maketh a ponge
man peuissh and flaundersous, & age odious
wzct.

wretched & filthy.

The wrath & lusts of lecherous people, alter their boddes, & makethe many to runne starke madde. Pythagoras

To set forth at large, or to stie by the skin-ning & filthy puddle of the most monstrous manners of wātō persōs & lechers, it would quickly (w the lothsom sound therof) turne by the stomacks of the honest & chaste herers through the very hateful & villanous sound thereof.

Mē y be carnally affected (e beig as it were in a freesp) perceiue not the seruitude of sin, wherunto they be subiect, y it tendeth to euerlastig perdition, y they be y slaves of the deuil, & y their reward shal be eternal deth

Offendors wbe they cā not sleepe through the Phylotas thunquietnes of their troubled & wretched cōscience, are wont to be vexed wth rages not only when their mischief is intended, but also when it is ended.

Like as they which do folow the cōrupstīce Plato & pleasāt lusts of the flesh, be alwaies vnstable: so the folowers also & louers of such be euer vncōstant, as wel in their opinions, as also in their actes.

In moſte wretched estate is y man whose hart is enclined & fol fired to the filthy lust

Wb. l.

of leche.

and Leachery.

of leachery, losing the swete fruits of praise
& winning a wicked end.

Lactantius

Of prosperitie oft proceedeth luxuriosity
& so fro thence, it goeth vnto other horrible
sinnes & heapes of wickednes.

Hermes.

Harlots being foul of nature, deceiue me
wth their painted faces: & vnder faire, white,
& ruddy colours they hide their shamefull &
filthy visages.

Unseemly gesture of the body, lightnes of
continuaunce, nicenes in apparell, vncleane
speache & the crauple of wicked doing encoura-
geth & corruptly stirreth by y^e concupiscence of
the hart, to lightnes of life & wantonnes.

Lechery soone overcomineth that man,
that is geuen to idlenes.

All men by nature, are naturally geuen
to feele the boyling & raging fumes of the
fickle & fraile fleshe.

The hozedome is a poisoned serpent to be
vtterly detested & eschewed: namely for this
cause, y^e it swelleth full of certaine poisoned
& filthy affectes, peculier hatreds & malyses
to the great preiudice & hurt, not only of o-
ther, but also of the person hymself, whom
it cruelly holdeth captiue.

There be some y^e will be so lozely & vally-
aunt in vertues, & so hyghe minded, y^e they
will

Of Luste and lechery. Fol. 194

Will needes make vs beleue y^e they liuing in the flesh, & being of flesh, onely seele not y^e flesh.

If by lechery thou art se^pted, or by luste stirred to filthines: set befoze thee the mind of death, put befoze thine eyes the day & end of this life: call to thy remembrance, the terrible doome of the high God: forget not y^e torments of euerlasting fier, and the horrible paine of hell.

The summe of all.

Filthy lustes and lechery are most disobedient euilles, which with violence burneth, where they fasten on idleness. The stinking lothsom lechers, with their idle pretenced wils. Loseth the fruites of praise & winneth the end of wickednes. Shame, euil end, and dampnation followeth their filthines. Fly from whoredome, loue cleanes & leaue to liue wantonly, and seeke the praise of temperance, sobernes: and chastitie.

THE NINTHE Booke.

And first why it is here placed. Cap. i.

BEcause y^e consciēce of mā, is not ignorant of the state of rightuousnes: but possesseth in it selfe, though he rouge the lighte of grace, the true knowledge of Goddes holy lawes: whereby man should bee moued by them, to doe alwaies well and feare at

Ab. ij.

any

Of mans Conscience.

any time to offend: which conscience also being the true booke of recordes, a true testimony or witness of mans whole life & conversation, both in gods sight, & euen so felte in himself, & what occasiō of heauēly ioyfulness it worketh in the minds of y^e godly, & contrarywise vn sufferable torments, by infinite occasiōs & accusaciōs, to y^e cōdēpnacion of thungodly, I thought it not amiss, immediately to note somewhat thereof vnto you after this long discourse, of the foule deformed & hideous monstre sinne, whereby the terrible plagues of gods vengeance fall daily vpon the earth to the destructions of kingdoms & nations, & draweth down wth it to y^e deuil, innumerable soules & bodies of men) y^e men considering wel therof, may y^e more aptly folloiw good cōsails, not abuse nor strue against his own cōscience, but being at bitter defiance wth sin which fouly defileth y^e conscience (he may through thabundance of gods grace) embrace betimes true repentance, apprehend the great mercies of God through a liuely faith, & haue continual access (by prayer) to y^e throne of his maiesty for y^e dayly increase of his grace: al which former chapters following in this order prescribed are thonely contents of thys mynthe booke

Of mans Conscience. Fol. 195

brooke beseeching almightie God, to grant
vnto þe godly reader, grace both aptly to cō-
sider þe thing þe he redeth, & also to folow it.

¶ Of mans Conscience. Cap. ii.

The cōscience of man, is (in himself) a se- Antisthe.
cret knowledg, a priuy opener, testimo-
ny of witnes, an accuser, an inward trou-
bler of tormenter, it is also a satisfier of soy-
ful quieter of þe mind of man in al his doings

A mans conscience (of it selfe) greatly cō- Cicobulus.
uinceth & geueth testimony of the truth vn-
to the iudgement of God.

The conscience of man is not bold of the
knowledg of Gods lawes & of hys iudge-
ments: because he should be moued by the,
& therefore feare to offend.

It is better to trust in a good & quyet cō- Phocilides
science in al our honest & godly doinges (in
the sight & presence of God) then to trust in
the satisfiing of our selues, about the vaine
pleasures of this world of the wicked mo-
tions & pleasure of the flesh with the terro-
& trembling of a wicked conscience.

A mannes conscience may bee quyet for
a season, by the truste that hee hath in
Wh. iij. the

Of mans Conscience.

the constituciōs & vaine holy deuises of mē:
but when the perseuerance of gods terrible
iudgements & the prick of sinne doe rise in
our harte, then such graceles & vaine trust
is vtterly ouerblowne & vanishe the awaye
to naught.

Where the conscience is drowned with
worldly pompe & riches: there wisdomē is
turned to great foolishnes.

Jeno.

The loue of this bayne & wicked worlde
maketh men to do many things contrarie
to the lawe of their conscience. For in them
y loue the worlde, is there lytle regarde of
god: neither doth his loue abide in them.

Aristides

Where the cōscience of mā is disquyeted
& feleth iustly in it self, the condēpnacion of
god: ther wrateth no stōre of miseries (both
of body & mind) vnspeakable & innumerable
He y frameth himself outwardly to do y
which his conscience reproveth inwardly,
cannot be in any man wythoute expulsiōn
of gods law.

Feare to do that wherby thy conscience
should be wounded, for the conscience is sone
wounded, yē, sooner then we be ware of.

The conscience that is wounded & cur-
burdened with sin: feleth (euē in this life)
percel of hel torments.

The

Of mans Conscience. Fol. 196

The conscience of a man, is vnto himself
as a thousand witnesses.

Socrates.

It is very harde for a man being accused
of crimes committed by him (throughe the
woorking of his owne conscience) not to be
wray himself by his own continuance.

Quintilian.

A troubled conscience tormenteth the mind;
a quiet conscience is high felicitie passynge
al worldly pleasure & dignitie.

There is no greuouser dampnatio, then
the doome of a mans conscience.

Socrates.

Fearfulness & trembling of conscience
foloweth sinne & wickednes.

The deuil, desperation, a wicked ende, &
eternal dampnation are companions com-
monly to a wicked conscience.

Epictetus.

As in a glasse y is clere, a small mote wil
soone appeare, even so the conscience of god-
ly men (being more clere then Christal) wil
quickly accuse the, euē at the least fault they
do comit, wheras y wicked & ungodly haue
their consciences clogged & corrupted tho-
roughe the custome of sinne, y cannot once
see nor perceiue their own most shameful &
wicked woorks vntil god set y same before
the for their vtter destructio, & so their consci-
ences being terrible wounded & accusing the,
they dampnably fall into desperatio wout
regard of god or hope of his mercy.

Of mans Conscience.

Solomon we carry nothing away with vs out of this life, but either a good or an euil conscience.

Keepe thy conscience pure & vndefiled: & Striue not against the rule of it.

If y^e deuil, thine owne conscience or gods law sh^d accuse, bere, or trouble thee, for any euil conceived or done: confesse thye fault speedely, deferre not the time, dailly not wth God, be earnestly repentaunt, trust in hys mercy & hide not thy fault from him, so wil he haue mercy vpon thee, & not impute sin vnto thee.

Xeno. Discerne discretely & practise reuerently those things that are best: that thine owne conscience may be clere, & others in thy doings not troubled.

To walk ioyfully in the presēce of God is to liue (as it were befoze his eyes) in a godly & vpright conscience, after the manner of honest seruaunts, who standing in the presence of their master, continuallye depende vpon his soe in becke.

Const. The lesse iustice y^e a godlye man findethe at y^e hands of thungodly: the more consolation (through pacience) shal he finde in conscience, at the mercifull hand of God.

The summe of all

¶ In what order former mans life is here ledde,
the conscience accuseth or excuseth plaine,
Othervise to perswade, standeth in no steade:
It preuaileth in wimes, to ioy or to paine.
feare God, trust in him, & wickednes refraine.
Keepe safe the conscience from feare & trebling,
that true faith and peace, may be at thy ending.

¶ Of Repentaunce. Cap. iii.

Repentaunce signifieth very anguyth &
vnfayned sorow, bred in y hart of him y
hath greuously sinned, & traueleth tamed:
y is forsakig his former trade of sinfulness
& endeavouring toward y way of godlines.

True repentaunce, is to cease fro sinne. Ambrose
True repentaunce proceedeth of faith: & not
of the feare of punishment.

He that truly repenteth him of his euil Lactantius
doings: he it is that considereth well tholde
errour of his life.

Sinne goeth before repentaunce: & after
repentance, followeth newnes of life. Iustinus mart.

God mercifully woozketh in al y hartes
of the godly, these thre special graces: first
vnfainedly to be repentant for their sinnes
secondly to haue in theselues an harty re-
coniliatio: & thirdly, a willing submission
& obe,

Of Repentaunce.

& obedience to the wil of God in al things.

No man doth repent him of his sinne, but by some warning first of goddes calling: Therfore true repētaunce comineth first of the grace of god, secondly of the woꝛde of gods calling & warning, & thirdlye, of the fayth of gods woꝛd.

August.

Grace goeth before the merit of repētaunce. God offereth the grace of repentance to all: but vnto y^e wicked it is to no purpose: who although (at a sodain) they seeme to repēt, yet they do not cōtinue therein because they do not hartely & truly receiue y^e grace offered of god, but coulozably oꝛ hipocratically for a season: & therfore it is to them in vaine.

Hermes.

Trouble is a preacher sent from god to bring a man to the knowledge of his sinne & to call him to repentaunce.

Most happy & blessed are those mē which beholding the sharpe iudgementes of god vpon others, do the rather in theselues, encrease in repentance.

Like as the sinners mind y^e is turned from god, is far from god & straunge vnto him so long as it is geuen to the desire of sinne: so by repentance it is turned vnto god & dothe now reuerently feare him, woꝛship & serue him whom hee before despised. If thou offend,

send, the best remedye is repentaunce & amendment of life. It maketh no force how corrupt the aire be: so that the conscience of man be cleane from sinne.

An accusing conscience is the secret and Plotinus most terrible thing y can bee: at the appo- ching & comning of death.

Thou shalt washe away the spottes of Boetius sinne with teares, wyth repentaunce, with continuall inuocation of gods mercy faith- fully cleaving & trusting wholly therunto.

When thou repentest and allest mercede for thy sinne, then cannot thy sinnes disquiet thee, nor haue power againste thee, but when thou arte vnrepentaunt, and cease to crye for mercede: thenne thy sinnes rage ouer thee, and crye daylye for vengeance against thee.

Sleepe not without repentaunce for thy Plato sinnes done & past. Xeno.

Repentaunce deserueth pardon.

It is the duetye of a good manne and a point of humanitie, to forgeue where the partye that is forgeuen repentethe and is ashamed of his fault.

¶ The summe of all.

¶ The

Of faythe.

¶ The short life of man, sinful and miserable,
compassed with snares of mortal destruction,
Encurreth Gods vengeāce & state most dāpnable,
without repentance and faith in him alone,
that is shonely way to depend vpon.
Ask mercy & sleepe not, without repentance,
and with all Sathans sleights be at defyaunce.

¶ Of Fayth and Trueth. Cap. iiii.

¶ Iulius.

Fayth is a constance & trueth of thinges
spoken or conenaunted.

Fayth is the gift of God: & breathed by the
spirit of God into the harts of all those that
be the childzen of God.

¶ Iulius.

¶ Alexandrinus.

Through a liuely quicke and fruitfull
faith: we haue our first entrance vnto god.
But y^e faith y^e is dead fruits & without good
woorkes, is not liuely, but a dead fayth and
therfore now not to be called faith, no more
then a dead man, is to be called a man.

A good faith (which onely is planted in
the harts of good men) neither sleepeth nor
is idle, but alwaies awaketh whē it should
be occupied, or busied in good woorkes.

¶ The woorkes
of faith.

These be the woorkes of faith: namelye
a quiet & good conscience, the loue of God
hope of things to com, a boldnes to repaire
to the

to the thꝛone of grace, inuocation, adozatioꝝ
& wooꝝship, confession of the trueth, obe-
diēce, perseuerāce in yelding vp of y^e spirit,
& to go immediately vnto God.

The power of true faith woꝝketh con-
stancy in men, & kepeth them in quietnes, &
woꝝketh in them strength & patience in all
afflictions.

Good liuing cannot bee seperated from Augustin: &
true faith, which woꝝketh by loue.

All goodnes, gracious conuersacion, health
welth, liberty, oꝝ such like, ought (wth a good
faith) to be both looked & asked foꝝ, only at
y^e hand of god, as only at y^e very auctoꝝ of y^e
same, & of nōe other: foꝝ wthout him nothig y^e
is good cā be genē oꝝ by any meāse attained

As faith y^e is liuely & quick stirreth y^e mid to Incre dūtie
call (without doubting) vpon god: so incre-
dulitie & mistrust, maketh a mā doubtful, &
plucketh him back frō calling vpon god.

Faith must needs faile, when the auctho Augu l.
ritie of gods trueth, standeth wauering.

The way to encrease faith, is first to haue
faith.

The encrease of true faith in good men is
knowne two waies, first by their mutuall
loue towards their neighbours: secondly
in all their afflictions and troubles, to bee
patient

Of Faythe

patient and quiet.

Inathalt.
In Gala.

To beleue rightly in god, is to direct all our hope vnto god: & with sure trust to depend only vpon his trueth & goodnes.

Fayth alone hath power to iustify.

The power of faith in al respects preuaileth mightily & without faith nothyng can happely prosper.

Nothing keepe the so together a publique weale, as doth faith.

Aristotle

Without fayth a publique weale maye not continue. Then followe it wel (accordig to the saying of Aristotle) y by the sãc craft or meanes, y a publique weale is first constituted, by the same craft or meanes it is preserved. Then, seeing faith is the foundaciõ of iustice (which is the chiefe constitutour & maker of a publique weale, & by the aforesaid mencioned authorizty conseruatour of the same) It may wel be concluded, y faith is both the original & p̃ncipal constitutour & conseruatour of the weale publique.

Plato

Whatsoever thig cleueth fast in the minde of man too surely rooted with a constant & perfect faith: the same vndoubtedly euery mã declareth in his maners & cõuersacion.

Faith without maners woorthy of fayth preuaileth nothing.

Euery

Every manne beleueth, as muche as hee lyueth. Chrysost.

A faithfull man is better then golde. Socrates.

perfourme thy promise, as iustlye as thou wouldest paye thy debtes: For a man ought to be more faithfull then his othe.

Faith not exercised, wareth sicke: & being vnoccupied, it is assaulted with diuers displeasures.

That faith which is grounded, either vpon long customes, either vpon mans counsailes, vpon the auctority of princes, vpon great multitudes of people or vpon outward glitteringe shewes of holines rather then vpon thonly trueth of god, must needs be but a very fruitles & dead faith. A fruitles & dead faith. springing out of the barrene soile of mans reason: which swimmeth like a feame, in thoutward parts of mens thoughtes, neuer percing downward to the bottom of their hartes: through which inconuenience multitudes of people are so holden captiue, and fast fettered in the chaines of darkenes and ignorance y they cannot attaine to the freedom of true faith & godlines.

Faythe in Godd makethe innumerable strong champpons, and inuincible stomacks: not onely towarde death, but also

Of Faythe

so against all the most cruel deuises that can be found, to make death (if it were possible) more paineful then death.

Hermes.

From faith (if it be perfect & liuelye) we come to feare, from feare to flying of synne, & in flying of synne, we take a patient mind to suffer tribulation: wherby we take hope & trust in God, through the which hope, our soules sitteth in a sure chaire of a certain expectation of that, which is laide by in store for vs in heauen.

Aristotle.

Faith shineth in daunger.

Hermes.

Put thy whole trust & affyaunce in God, who seeth & knoweth al secrets, and he shal mercifully iudge thee at his coming, in y^e terrible & great day whē he shal geue remuneration to the good for their goodnes, & euerlasting punishment to the euill for their wickednes.

Julius Cel.

Hermes.

Trueth is the daughter of time.

Trueth is the guide of al goodnes.

Forasmuche as God is the true the, & the trueth is God, he y^e departeth from the one, departeth from thother.

Plato

truth is y^e messenger of god, which euery man ought to worshipping for y^e loue of her master. Without the true knowledge of Gods law which is y^e rule to al honesty & godlines the
truth

truth of god is violently oppressed, & wrongfully defaced and wrested: and the kingdome of lies highly magnified and established, by tharmour of mens mastery and gouernace.

They which be euil affected towards the doctrine of truth: haue their mindes so blind that they cannot abide the light of y^e truth.

Mans fickle & shifting fleshe (ouerwhelmed commonly with instability & lightnes) turneth it selfe vnto all turnes & fashyons, because it will not bee compelled o^r bridled to be in al things the truth of god.

Boetius.

Those that slip from the authority & rule of truth, being led by their own blind iudgements (as weake & rude of vnderstanding) are oftentime trained oute of the waye of truth, by likely gleringes of reason, and so slip into sundrye noysome errours: from whence they can neuer (o^r with much ado) be brought back againe to y^e right of truth.

Berlander.

A frendly and prudent modesty, in uttering cases of truth, and being ioyned with learned godlynesse, is of suche vertue and force, that it mightily preuaileth where it shalbe uttered: without the which many other good gifts of knowledge shal hardlye profit the truth, but rather greatly empaire and hinder it.

Of Faith.

Augustin. When the truth is reuealed, let custome giue place to the truth. Let no man pferre custome befoze reason and truth: soz reason and truth excludeth custome.

Gregor. Custome, be it neuer so auncient & neuer so generall receiued: yet ought it in any wise to giue place vnto the truth.

Cyprian Custome without truth is but an old error. The seruite of god in truth and verity, is nothing els, but with true faith and obedience, to depend onely vpon his will in his worde: which proceedeth from the reuerent feare of god: & is the right entraunce to true obedience, and to kepe truly the law of god.

Platinus. Verity seemeth sometimes, at the first, to be very darke, hard, & displeasing: although at the length it appeareth most bright, amiable, louely & comfortable.

Offence, hatred, & extreme cruelty, commonly followeth the profession of truth.

The truth may be pained, but it will not be oppressed: it may bee blamed, but it will not be shamed.

Hermes. The righteous and godly, hauing in the y zeale of constancy, scare not the cruelty of man: but will boldly, vnto y death, stand to the truth.

Socrates. He that bleth truth hath moze & mightier seruants than a king. Use

Use in al thinges, and towarde all men
a simple veritie, without fraude, deceite, or
guile, either in word or dede.

Loue righteousness and truth.

Beare witnesse to the truth, and not to
friendship.

Honour is the fruit of vertue and truth, *Hermes*
and for the truth a man shalbe worshipped.

Loue god & truth, so shalt thou saue thy
soule.

The greatest fault y can be in a mā of ho- *Bar. Ant*
nesty, is to spare y truth & not be veritable.

Let not thy thoughtes depart fro y truth.

That man or woman that withdroweth
their eares from hearing the truth: it is im-
possible for them to apply their harts to loue
anye vertues. The truth shall more drawe
thee to loue and to followe vertue, then the
common ensample shall entice thee to fol-
lowe vice, the whiche no man can loue, no
not the very filthy sinner himselfe.

Beleeue not him that sayeth hee loueth
truth, and followeth it not.

Seneca.

Reason not with him that will deny the
principall truthes.

Affirm nothing before thou know y truth.

Maintaine truth.

Truth ought to be preferred before frēship

Of Faith.

and amitie.

Aristotle.

If thou fele thy self moze true to thy king than many other, and hast also lesse wages of him than they : yet complaine not , for thine wil continue, & so wil not theirs.

Be the selfe same that thou pretendest.

Be not ashamed to heare truth, of whom soeuer it bee : for truth is so noble of it selfe that it maketh them honorable that pronou ceth it.

Lactantius

Truth is hated of y wicked : they cannot abide it : because they woulde liue in their wickednes: without the controlment of it.

Hermes.

A couctous man cannot learne the truth.

If men in reasoning desire as much the truth of the thing it selfe , as they doe the maintenance of their owne opinions , and glozy of their wits, there should not bzeede so much hatred as there doth, nor so many matters layd aside and left vnconcluded.

Hex scuer.

In al common wealthes (and at all tymes) about noble princes and most faithfull gouernours, there bee some , whiche for their owne commoditie , aduancemente, displeasure, or for other corrupte and lewde affection (not hauinge befoze their eyes, the iuste and terryble dome of God and their owne consciences) the displeasure of theyre prince

prince, nor shame of the worlde, let not so hinder and darken the manifest and cleare causes of truth: whose beautiful and bright beames (accozdinge to their worthynesse) should comfortably, frankly, and with free libertie spreade forth his brightnesse to the glozy of god, to the honour of the prince, and to the great reioysing, comforte, and quietnesse of the common wealch.

The Prince ought to feare, and withe all prudence and wisdom to foresee such inconueniences and great daungers, as other whiles falleth vppon him and his people, through the corruption and euil nature of such lothsome miching members, that with craft couertly creepeth in fauour, and then by flatterye and dissimulation endeour to abuse his honest and gentle nature: whereby is not onelye lost or greatly blemished the deare and obedient loue, good name, and immortall praise due vnto him of hys people (notwithstanding the name of vertue, wisdom, learning, and politike gouernance) but also to his whole realme, much trouble, extreeme miserye, losse and great hinderance, and other whiles hastye and swift confusion. For neuer did there chaunce greater mischiefes to anye Countrey or

Of Faith and Truth,

common wealth, nor neuer were the vertuous
natures of great princes and rulers sooner
corrupted and abused, than when they had
bene either misinstructed and falsly infoz-
med by such fawning and fleering flatter-
ers, or els when those that were in moste
fauour and credite aboute him, dissimuling
the cleare causes of truth, in steede of equitie
and iustice, sought to worke their own most
wicked purposes.

Mar. Aut.

The truthe al onely amonge all thyn-
ges is priuiledged in suche wise, that when
the time seemeth to haue broken hir wyng-
ges, then as immortall shee taketh hyr
force.

The summe of all.

Faith is a stedfastnesse and truth of things,
Spoken and couenaunted of god or man,
A right faith in god, with it alwaie brings,
Inuincible power, that mightily can,
Withstand the assaults of cruel Sathan,
For he that is faithful and true in all thing,
Hath mightier seruants than lord or king.

¶ Of godly Praier and Deuotion,
A mental vertue. cap. v.

Prayer

Payer is a diuine and heauenly affect of the soule, and signifieth the desire (generally) of al things that are of necessitie, to the sustentacion and nourishment both of soule and body: specyallye from the hand of god: or otherwise frome manne, as from the speciall instrumente of god, that man by man (thzough him) might be most graciously blessed, relieved and comforted: to the only praise of him from whence such blessing procedeth.

Prayer is the chiefest thinge that a man may present god with all. *Hermes.*

It is a right honozable and blessed thinge to serue god, and to sanctifie his saints. *Pithagoras.*

Perfect deuotion & the knowledg of gods lawe, all men had neede to haue presentlye with them: for deuotion hath this strength, that it doth eleuate the mind vnto god. And knowledge doth sustaine or vphold y same; that it may with linely courage continue & not fal downe: but dothe alwaies so insense and kinde it, that it mounteth byward into heauen vnto the presence of God: where the sauiour of them both together, smelleth farre moze sweetely befoze him, than anye earthly fumigation, be it neuer so pleasant, doth pleasantly smell in the nose of man.

and Deuotion.

Men in their deuotion may often bee beguiled and falselye seduced, excepte knowledge do alwaies assist the same, for to sustaine and directe it: which being knitte together, strengthen men very much in al their intents: yea, and that verye comfortable in al sortmes of troubles and temptacions: so that it is greatly expedient for all men (as nigh as theye can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to all men, and an offence vnto god, to haue deuotion without true knowledge of god, mentioned vnto vs in his lawe: although it be in deuout praying, fasting, in charitable relieving or otherwise in most straight order & maner of liuing

To know truly y^e will of god, is to pray truly, and to liue deuoutly and holylye.

Plotinus

Firste before thou praist, cast away from thee (with a repentant hart) al thine iniquitie: and then call vpon god, & he will heare thee, relieue thee, quiet thy conscience, and most ioyfully comfort thee.

True prayer acceptable vnto god, is to craue anye thing at the hande of god, answerable to his will: hauing the heart lyfted vp vnto him, during al y^e time of prayer.

Xenoph.

Praye to God at the beginninge of thy
woorkes

wozkes, that thou maist bzing them to a good conclusion.

Wozship god with a cleane hart, pzaye vnto him, and he will aduance you.

When yee will fast, purge your soules from filth, and abstaine from sinne: for god is better pleased therewith, than with abstaining from meats. Hermes.

Pzay with repentance busily, & contynually make thy faithfull petition and supplication to the euerlasting god: cal vpon him in the day, and forget him not in the night.

When temptacion inuadeth thee, or (in any wise) giueth vnto thee a cruell & sharp assault, then busily call for the helpe of god, hartily and faithfully: and that thy pzayer being continuall, perfecte and pure, thou mayst preuaile and obtaine the victorie. Pythagor.

With reuerent fasting or abstinence, the bodily passions of man are to be cured: and with pzayer the pestilente infections of the minde are to be healed. Hierom.

Pzayer is a vertue that preuaileth against temptation, and against all cruell assaults of infernal spirites, against the delights of this lingring life and motions of the flesh.

The surest waye for men to escape the Antisthene daun-

and Deuocion,

Daunger of all their enemyes: is alwaies to be busily occupied in deuout prayinge, and to be continually mindfull of wel doing.

lato.

Thou oughtest daily to pray for the happy estate and prosperitie of thy prince, & for others that by him are set in authoritie, for of them dependeth the peace and tranquillitie of the common wealth.

Virtuous and godly disposed menne do daily pray vnto god, for the cleansing of the impuritie of the hart, and do watch it with all diligence that they can, & labor to restraine that the corruption therof burst not out, either to the hurt of themselves or others.

ocrates.

God hateth the prayers and sacrifices of wicked people.

Put thy trust in god and pray vnto hym, and he will keepe thee from a wicked wyfe: for which there is none other remedy.

Plotinus.

To be watchful in prayer, is the certaine and only meanes to obtaine all our desires, ioyning therunto an assured faith vnto god before whom we make our prayer. Pray that god may giue thee true, hartye, and earnest repentance, & encrease of thy faith: for they bothe (for their excellencye, as the specyall gifts of god) are most conuenient for thee: Because the worde of God (which he hymselfe

Of Prayer & Deuotion. fo. 205

selfe hath spoken) is the trueth, and shall iudge in the last day when thou entrest in to prayer, let thy prayer be to this end specially : that God (as he is mercifull) so hee will mercifully reueale and open moze and moze to thine hart, the true feeling, knowledge and vnderstanding of his truth, and to giue thee also grace, that in thy conuersation thou maist truely expresse the fruites thereof.

Make thy prayers perfect in the sighte of God : for praier is like a shippe in the sea, which if it be good, saueeth al therein, but if it be naught, suffreth them to perish.

Praye not to god to giue thee sufficient, Plutarch. for that hee will giue to eche man vnasked, but pray that thou maist be contented and satisfied with that which he giueth thee.

Tyrants praier are necessary.

The summe of all.

Prayer is the most holy, and diuine seruice,
That man here in earth vnto God may present
Traier with repentance is the due and perfect seruice,
That withstandeth the deuill, and his cursed entent,
Tray to god, trust in him, but first be penitent,
For as a sound ship saueeth them that be therein.
So prayer with repentance saueeth from drowning in sinne.

Of VVomen,
THE TENTH
booke.

Of VVomen: cap. i

Diogenes.



That seeketh and
despreth to haue
the fellowship of
a wife, oughte to
win hir with ver-
tuous disposicyon,
honesty, maners,
and good behauy-
our.

Har. Har.

Naturally in ti-
mes past, wyues were adoꝛned with these
vertues: that is, to be shamefast in their vi-
sages, temperate in words, wise of wit, so-
ber in goinge, meke in conuersatiō, pitifull
in correction, wel regarding their liuinge,
not keping companies, stedfast in promyse,
and constant in loue.

Socrates.

Crabbed wifes bee compared to roughe
stirring horses.

Like as to a shrewde horse, belongeth a
sharpe bridle, so ought a shrewd wife to be
sharply handled.

Order thy wife as thou wouldest thy kind
folke.

Giue thy wife no power ouer thee: for if Seneca.
thou suffer hir to day to tread vpon thy fote,
she will to morrow treade vpon thine heade.

He that can abide a curst wife needeth not
to feare what company he liueth in. Socrates.

There is not so fierce and perillous an
enemye to man as his wife. Mar. Tur.

*A nice wife and a backe doore,
Oft maketh a riche man poore.*

The vse of frendship, & comly port, and
estimation of an honest man: is not a little
empaired by an ydle, vaine, and light wife.

Like as a block though it be decked with
golde, pearles, gemmes, is not to be regar
ded excepte it represent the shape of some-
what: euen so a wife be she neuer so riche,
yet if she bee not obedient to hir husbände,
she is nothing woorth at all to bee regarded. Plato.

Such wiues as had rather haue foolish
husbandes (whom they might rule) than to
bee ruled by sober wise men, are like to him
which would rather leade a blinde man in
vnknown way, than to follow one that can
see and knoweth the way well. Hermes.

Like as no man can tell where a shoe
wringeth, saue hee that weareth it: So Socrates,
no

Of VVomen.

no man can knowe a womans disposicion,
save he that hath wedded hir.

Hermes.

The spouse that forsaketh hir husbände
because shee is grieved with his manners, is
like him whiche because a Bee hath stonge
him, forsaketh the hony.

Plato.

He that fisheth with poison, catcheth fishe
but evill and corrupted, & so they that ende-
uour to get their husbands or wiues by de-
ceites and charmes, maye lightly get them,
but better vngotten.

Plutarch.

Like as they which kepe Elephants weare
no light coloured garments, nor they which
kepe wild Bulles, weare no purple, because
such colours doe make them fierce: so ought
a wife to abstaine from such things as shee
knoweth will offend hir husband.

Aristotle.

They which were woont to doe sacrifice
vnto Juno the goddessse of married women,
tooke alwayes the galles out from beastes
whiche they sacrificed, signifying thereby,
that all anger and displeasure ought to bee
farre from married folks.

Socrates.

The rule for y wife to live by, is hir hus-
band, if he be obedient to the lawes publike.

The best waye for a manne to keepe his
wife chaste, is not to bee gelous, as manye
fonde fooles suppose, but to bee chaste him-
selfe,

selfe, and faithfull vnto hir.

There can bee no greater honour for an honest wife, than to haue an honest faithfull husbände, which careth for hir and for noe woman els, thinkinge hir more chaste and faithfull than any other. Aristotle.

The husband can do to hys wife no greater wronge, than to seeke the felowship of another woman.

It is but a smal wit in a mā to set by y^e smal fantasies of hys wife, or for to chastice openly that may be righted betwene the secretly Mar. Aut.

Wives must be the more borne with, because they bring forth children. Socrates.

It were better for women to be barren,

Then to bring forth a vile wicked carren.

Women bee of a right tender condicion, they wyl complaine for a small cause, and for lesse will rise vp into great pride. Mar. Aut.

In three pointes women and fooles are commonly of like condicion: they are full of baine affections, curious and peeuish too please, and verie wilfull in foolishnes. Protegens.

Woman was the firste forsaker of gods lawe, the discloser of the forbidden tree, and the gate of the deuill. Certullian.

A woman is a necessary euill.

Womans company is an euill that cannot Aristotle.

Of VVomen,

not be eschewed.

Women in mischief are wyser than men.

Mer. Tur.

Hardy is that woman that dare giue counsaile to a man, but he is moze hardy that taketh it of a woman, he is a foole that taketh it, and he moze foole that asketh it, and hee is most foolish that fulfilleth it.

Socrates.

Woman is moze pittiful than manne, moze enuious than a serpent, moze malicious than a tyrant, and moze deceitful than the deuill.

Socrates.

It is better to be in company with a serpent, than with a wicked woman.

Mer. Tur.

Women by nature are bozne malicious. As it is naturall for a woman to despise the thing that is giuen hir vnasked: so is it death to hir to bee denied of that she dothe demaunde.

There is no creature that moze desireth honour, and woorse keepeth it than a woman.

Gay apparelled women stande forth as baits to catche men that passe by: but they take none, saue such as will be poore, or els such as bee ignoraunt fooles, which knowe them not.

Women desire to see, & to be seene.

- A faire

A faire whoze is a sweete popson.

Chilon.

He that haunteth muche weomens company cannot be strong, neither may hee bee riche, that delighteth muche in wine.

Womans counsaile is weake, & a chylde Seneca is vnperfect.

We note in childzen, Inconstancye, and likewise in weomen, the one for stēdernes of wit, & the other as a natural sicknes,

In men we note audacity, but commonly in weomen timorosity. Alex. Senec.

Weomen with their lightnes, and chyl- Mar. Aure.
dzen with their small knowledge, occupye themselves in thinges present. But wyse men do think on that y is past, they ordein for that which is present, & with great study do prouide for the time to come.

There are in a womans eyes, two kinds Pitha.
of teares: the one of gryefe, the other of discepte.

Use not womans company, except necessity compell thee.

They that hadde rather be conuersaunt Pithagoras
amongst weomen, the amongst wise men: are as swine that hadde rather lye rootyng in durt and drasse, then in cleare and faire water.

With the fairest weomen, brothelles

Do. i.

houses

Of weomen.

houses are peopled.

Mar. Aur.

Beuty in the faces of women, & follye in their heads, be two woꝛmes, that frettethe life & wasteth goods.

Women that wil haue ioy of their danghters, ought to take from them al such occasions & liberty, wherby they should be euil.

The woman that will kepe her self from thought, & her daughter from perill, let her see the time of her daughter alwaies well spēt in some honest & godly exercise. When the hands are occupied with any good exercise, then the hart is void from many idle & vaine thoughtes.

Weomen are so fraile y^e with keepers w^o great pain, they can kepe them selues. And foꝛ a smal occasiō they wil lose altogether.

Mar. aur.

Weomen are so extreme in al headlonge extremities, y^e with a little fauour they will exalt, augment, & growe into greate pride, and with a litle disfauoꝛ, they recouer gret hatred.

Women foꝛ a litle goodnes loke foꝛ great hire: but foꝛ much euil no chastisement.

Seneca

Take heede to the meate that a gelous woman geueth thee.

Mar. Aur.

A fierce beaſt, and a perillous enemye to the common wealth, is a wycked woman:
foꝛ

for shee is of muche power to do gret harme
& is not apt to follow any goodnes.

The withdrawing & keepinge weomen
close, is a bzidle to the tongues of all men:
And the woman that doth otherwise, put-
teth her good name in daunger.

It wer better for a woman neuer to bee Socrates.
bozne, then to be defamed.

A wicked womā once defamed, thinketh
all other to be defamed, & desire that theye
should be defamed, & wil say in deede theye
be euil famed & procure to haue them defa-
med. And to thentent to couer theire owne
infamy, they infame al other that be good.

All thynges done vnkindely is sinne and
may be amended: but the dishonest woman
is alwaies infamed.

A woman of good life feareth no manne
with an euil tong.

Weomen cannot conserue the reputaci- Mar. Aure.
on of their estate & degree, but by reason of
keping their person in great feare, honesty
& good order.

It were great wickednes of men to say
that al weomen should be euil, that be euil
spoken of.

Those weomen that keepe them selues Socrates,
in thaire houses, well occupped in thaire

Do. y. busines

Of weomen.

business temperate in their woozdes, faith-
ful to their husbands, well oꝛdꝛed in their
persons, peaceable with their neighbours:
& finally being honest among their owne fa-
mily, & shamefast among straungers: Such
(I say) haue attained gret renowne i their
life, & left eternal memoꝛy of the after their
death.

Plutarch.

Neither gorgeous apparel, noꝛ excellent
beuty, noꝛ plenty of golde & riches become
a woman so wel as sobernes, scilence, faith-
fulnes, & chastitie.

Weomen are no lesse apte to learne all
maner things then men are.

Sweete sauors & oiles are moze meete foꝛ
women then foꝛ men.

Seneca

Like as a trumpeter soundeth out his mea-
ning by y^e voice of the trumpet: so shoulde a
woman let her husband speake foꝛ her.

Hermes.

Scilence in a woman is a pꝛecious vertue.

The summe of all.

¶ Hee that gladly seeketh the company of a wife,
ought onely to winne her by vertuous disposicion,
To embrace her for her vertue, and to leade a quyet life
refusing her riches with her whorish conditions
women be comely of most tender affection,
And better it is with a serpent to be in company,
then with a wicked woman to liue vnquyetly.

¶ Of the Tongue, Speache, & Scilence. Cap. ii.

The tongue is a slipper & nimble instrument, wherby comenly, y^e treasures of y^e hart are in such wise vnlocked; laide fo^r the & spred abrode, y^e not only therby frendship is greatly eng^dred, erthly treasures ecreased, the life quietl^ye stablished, perpetuall praise & euerlastinge felicitie obtained, but contrarywise, frendship is decayed, wo^rldly riches is diminished, y^e life most miserably wasted, infamy and immo^rtal paine is also therby purchased.

Legion.

The tongue if it be wel bled, is the moste precious me^mber of a man: if to the coⁿtrary, most detestable, pernicious & evil, incor^ryp^gible, & full of pestiferous poyson.

Detract not neyther speake euill of thye neighbour behind his backe. Boetius

Detraction is to speake euil of him y^e hereth not. It is also a lying euil, inau^sicious, hipo^criticall, craftye, very pernicious & hurtful. Like as rattes and mice, eatethe and gnaweth vpon other mens meate: so the detractor eateth and gnaweth vpon the lyfe and fleshe of other. Detract.

Backbighting, lying and flattering are

Do. iiij.

Two, ne

Speache & Scilence.

sworne companions together.

Backbighting hath this peculier euil y is that it hurteth a man absent & so couertlye & craftily, y the partye is not ware of it but sodenly vndoone (O poore wretche) before he doth either know by whom how & wherfore he is vndoone.

The first euil of backbighting is: y it either hurteth charitie: or els when it hath other wise empaired it; it geueth vnto it a great wound: & so extinguissheth it commenlye altogether.

Backbighting hurteth the charitie when it disseuereth frends a sunder, & bringeth the into dissention & hatred, and it is thereby the sorer wounded, whē it decaieth it; & (if it can) doth also bitterly extinguishe it, whē it encreaseth the syer betwyxte them that be already in dissencion, enflaming it moze and moze.

He y is geuen to the vice of backbighting & flaundering, is woorthely subiect vnto the comon hatred of all men, & to bee eschewed of al men as a mosse pestilent plague. And at his entrance into any other place among company: euery mans mouth to bee eyther stopped against him: or otherwise opened to hysse him out of the doores.

Whylest

Whilſt the backbyghter liueth all the world curſeth him: if he be in daunger or doe periſh, no man is ſorry for him: & the remembrance of him after he is dead, raigneth in curſing & banning of him.

He is to be compted vertuous and wiſe, Plato
that alwaies diſpoſeth his tong to ſpeake of God & godlines.

Speake euer of God, & God wil alwaies Socrates.
put good wordes into thy mouth. For the ſpeaking & thinking of God, ſurmoun-
teth ſo muche al other wordes & thoughtes as God himſelfe ſurmounteth al other crea-
tures.

Let not thy tong runne before thy wyf.

Let thy minde rule thy tong.

Uſe thine eares more then thy tong.

Moderate thy luſtes, thy tong and thye bellye.

He is wiſe and diſcreete, y can refrayne
hys tongue.

The tongue is the beewzayer of the Pythagoras
hearte.

There is not a worſe thing, then a dyſ- Socrates.
ceyptfull & lying tong.

An euil tong is ſharper then a ſweorde. Chilon.

Death deliuereth a man fro all enemyes
ſaue the tongue.

Of Speache & Science.

Socrates. The tongue of a foole is the keye of hys counsell, whiche in a wise man wisdomethath in keping.

The tongue of a wise man is in his hart, but the hart of a foole is in his tongue.

Socrates, By ording the tong is a trial most true, to know if a man his lustes can subdue.

For he that cannot rule his tong as him list, hath muche lesse power, other lustes to resist.

Mar. Aur. It is a thinge certaine, when one is contented he saith moze with his tong then he thinketh with his hart. And contrarywise when one is heauye, the eyen weepe not so much, noz the tong cannot declare y, whiche is locked within the hart.

Aristotle Keepe measure in thy cōmunicatiō, for if thou be to bziefe, thou shalt not be well vnderstanded: & if thou be too long thou shalt not be wel bozne in minde. Either talke of vertue thy selfe, oz geue eare to them that wil talke therof.

Thales. It is better to heare then to speake. We ought to heare double as muche as we speak: & therfoze hath nature geuen vs two eares & but one tongue.

Socrates. A man hath power ouer his woordes tyll they be spoken: but after theye bee vttered they haue power ouer him.

A man

Of the Tongue. Fol. 213

A man ought to consider befoze, what hee wil speake, & to vtter nothing, that may repent him afterwardes.

He that speaketh little, harkeneth & learneth at the speache of other, but when hee speaketh other learneth of him. Pythagor.

To talke of god, is y^e beste cōmunication, & to think vpon him, is the best scilence.

Talke no euill of god, but serch diligētly to know what he is. Socrates.

The filthe of worldly wisdom, is known by much speache.

Words wout good effect, is like a greate water y^e drowneth the people, & doth it selfe no profit. Plato

Abstaine from woordes of ribauldy, for a tong ouer liberal nourisheth folly.

They that robbe, that speake euil, & flander the ded, are like furious dogges whiche bite & barketh at stones.

He that bableth muche declareth himself to haue small knowledge.

Cast whisperers and tale bearers out of thy company.

Let no mā say: I would & I can not wyth Mar. Aur. draw me from vice: it is better said, I may but I wil not follow vertue.

He ought not to minister any talke or cōmunication Diogenes

Of the Tongue.

municatiō, but such as should be fruitfull & to edifie, as wel y hearer as the speaker.

So speake y thy wordes be not repzooued.

An Idle worde shal not escape unpunished

When thungodly & malicypous persons are suffred to speake what they lust wythout paine oz punishment, there is nothyng moze pernicious in the worlde to make debate & to bzeake the bond of thincomparable vertue of amitie.

Phillip

It lyeth in our selues, to bee wel oz euill spoken of.

Thesil.

Rude woozdes that are profitable & true, are better then sweete wordes that be of discept & flattery.

Diogenes.

The habite of the minde is best perceyued by a mans talking.

Iheronime.

Deuout cōuersacion without cōmunicacion, as much as by example it profiteeth, by scilence it hurteth, soz with barking of dogges, & with the staves of the shepeherds, the raging wolues be let of their purposes.

Socrates.

Sylence and speache are bothe good, vled in due time, but otherwyle vled are both naught.

Pitha.

Frame thy speache lyke vnto thye garments, oz els fashion thy garments like vnto thy speache.

Geue no mā no cause to speake euil of thee. **Hermes.**

Neither suffer thy handes to wooke, noz thy tong to speake, noz thine eares to here, that which is euil.

When thou talkest with a straunger be not too ful of cōmunication, til thou know whether he be better lerned then thou, and if thou be better, speake thou the boldly, er, els be quiet & learne of him. **Socrates.**

Hastynes of speache causethe menne to erre. **Plato**

It is muche more easy for an innocent to finde many wordes in his speakinge, then for a mā in his misery to kepe a temperāce in his tale. **Philotas**

The holines & cleanes of the mouth, standeth in the utterance of rightnes & trueth: & the prophānacion & defiling thereof, is by lying & vntrusth. For as noe cleane stufte can proceede out of filthy lippes: so the noy some blastes of suche euill seasoned breath annoyethe greatlye the honest eares of the godly, and who will looke for sweete wine, out of the same bestell from whence viniger is dayly drawen oute. The faire water is defiled y passeth through the miry springs. What soeuer thou wylte speake, beefore thou utter it, shewe it secretlye to thy selfe.

Be.

Of the Tongue,

Beware of spies & tale bearers.

The flying tales of light folkes, are commonly the grounders of fame & rumours.

Speake not to him that wil not heare, for els thou shalt but bere him.

Think not such things honest to be spoken of, y are filthy to be done.

Diogenes. **A man is by nothing better knowne, then by his communication.**

If thou speake what thou wilt, y shalt heare that thou wouldest not.

*Faire speache in presence,
with good report in absence;
and maners in felowship,
obteineth great frendship.*

Aristotle. **Hee that speaketh trueth, cannot be ashamed of that he speaketh.**

Diogenes. **Faire & smoothe communication, onely framed to please the hearer, is properly to be called a trap or snare of hony.**

Pittachus **Tell not abroad what thou entendest to do, for if thou speede not, y shalt be mocked.**

Socrates **Be secret in counsell, & take heede what thou speakest befoze thine enemies.**

Aristippus. **He which is beutyful & speaketh vnseemly things, dzaweth a sword of lead oute of an Irony scabarde.**

**Let not the authoritie of the speaker per-
swade**

Speache and Scilence, Fol. 216

swade thee, noz regard thou his person that speaketh: but marke well what it is that is spoken.

Hearc that whiche vnto thee belongeth. Hearc much, speake little, be faire speached, answer aptly, think first, than speake, and last of all fulfill.

By scilence the discrecion of any manne is knowne: and a foole keeping scilence, seemeth wise. Pitha.

Scilence in a woman is a great & goodly vertue.

As emptye vessels makethe the lowdest sound, so they that haue least wit, are greatest bablers. Plato

They that are readye to take a tale onte of another mannes mouhe, are lyke vnto them which seeing one proffered to be kysed, would hold soz the their lyppes to take it from him. Plutarch.

As the vessel cannot be ful, which alway shedeth out & taketh in nothing, so the man cannot be wise, that euermoze talkethe and neuer harkeneth. Seneca

Like as clere glasse can hide nothing, so there be many that can kepe secret, noz dissemble nothing. Aristotle

Of faithful scilence & rewards ar daungerles Aug. Cesar.

The

Of Fortune,

The summe of all.

¶ Both speach and scilenc, are excellent vertues,
vsed in times and place conuenient,
Of which the best and easiest to abuse,
is speache, for which men oftentimes repent.
so do they not because they be silent.
yet be not dumme, nor geue thy tong to lease,
but speak thou wel, or here & hold thy peace.

¶ Of Fortune.

Cap. iiii.

This terme of fortune oz chaunce vsed of
me proceeded first of ignorance & wat of
true knowledge: not considering what god
is: & by whose only foresight & prouidence,
al things in this world are foresene of hym
before they come to pas. Fortune is such a
maistres, & she ruleth realmes, overcometh
armies, beateth down kings, exalteth ty-
rants, to & dead she geueth life, & to som re-
nolme, & to some shame.

Mar. Mar.

Fortune geueth these euils, & we see it
not: with her hands shee toucheth vs, & wee
feele it not, she treadeth vs vnder fecte, & we
know it not, she speketh in our eares, & we
heare her not, she cryeth aloud vnto vs, &
wee

we vnderstand her not. And this is because we wil not know her. And finally whē we thynk we are most sure, thē are we most in perill.

As the fortune of this world shall make Plato thee reioice ouer thie enemies, enē so may it make thine enemies reioice ouer thee.

We not proud in prosperitie, neither dispaire in aduersitie. In prosperity beware, & in aduersitie hope for better fortune. Plato

The nature of fortune is to be alwayes mutable & inconstant: neither is shee a geuer of any thing to any man for any continuance, but onely a leder for a very short time. And those whom fortune semeth longest to support & flatter with thabundance of al things, them (for a general rule) God least fauoureth: seeing there is no rewarde where merit so plainly lacketh.

Euil men by their bodely strength, resist their misfortunes: but good men by vertue of the soule, abideth them patiently.

As in all prosperitie, alway there falleth som sinister fortune either soone or late: so therewith fortune doth arme and appa- Mar. Tur. rell vs: wherein shee seethe wee shall fall to oure greate hurte. Fortune coming

Of Fortune.

ming with some present delight or pleasure, is a token, that by flattering vs, shee hath made ready her snares to catch vs. It is an infallible rule of enuious fortune: that this present felicitie, is geuen with a pike of a sodaine fall of mischaunce. Such as fortune listeth by to great riches, she ful of crueltie geueth them profound bitings.

Fortune is alway slipperye, and cannot be hold of any against her will.

Anaxago.

Through idlenes, negligēce, & too much trust in fortune, not only men, but cityes & kingdoms are vtterly lost & destroyed.

Mar. Tur.

What number hath bene seene, that the chaunces of fortune coulde not abate. And yet within a shorte while after, vnwares with great ignominious shame, hath ouerthrowen them.

Fortune with her tyrannye, chastiseth them that serueth her, shee beguyleth euery persone, and no persone beguyleth her, shee promyseth much, and fulfilleth nothing: her song is weeping, and her weeping is song, to them that be dead amonge woozmes, and to them that lyue in Fortunes. At them that be present, shee spurneth with her feete, and threatheth them that be absent. All wyse men shyne from her

her, but a foole sheweth her his face.

Of all misfortunes, the most unhappye, Socrates, is to haue bene fortunate.

There can not bee a moze intollerable thing than a fortunate foole.

The aduentures of men are so dyuers, Mar. Tur. and the suspect fortune geueth so manye ouerthwart turns, that after that she hath a great space geuen great pleasures, incontinent we are cited to their subtile trauayles of repentance.

The greatest hap of all, and the greatest desire of menne is to liue longe: for diuers chaunces that fall in short time, may be suffered, & remedied by long space.

Right fortunate is that man that loseth his life, and leaueth behind him perpetuall memo:y.

Unfortunate and unhappye are they that be in prosperitie: for iustly they that be sent in high estate, cannot flye from the perill of Scylla without falling into Charybois.

Fortune is to greates men deceitful, to good men vnstable, and all that is high is vnure. Cuius.

Mocke not another man for his misfortune, but take heede by him how to auoyde the like misery.

Of Fortune.

Our liues are so doubtfull, and fortune so waywarde, that shee doth not alwayes threate in striking, noz striketh in threating: for often times false fortune shaketh her weapon and striketh not: and another time striketh without shaking.

Iustinas

As fortune beckeneth, so fauoure enclynethe.

Fortune aduanceth and listeth vp, but all men by nature are equall in dignitie.

*By nature all men bee equall in dignitie,
By fortune more one than another aduanced,
This who so considers in his supremacy,
Ought looke to him selfe, and well be aduised.*

*By fortunes good fortune, who cometh in fauour
By fortunes misfortune may catch a displeasure.*

Hermes.

The wicked sometime seemeth to be fortunate & happy.

Aristotle.

Chales.

No man is happy in deede whiles he liueth
If any man be happy, it is hee that hathe his bodely healthe, that is fortunate in riches, & not of a vaine mind, but learned.

Mar. Tur.

Great infortunes ought to bee suffered for one thing, because they do declare who are true frendes.

This is a thing most happy, that fortune in her cruelty, hath not so sharpe and cruell a weapon, that it canne once bee able to pierse

perse or wound the soule.

In times of misfortune, is wisdom and Diogenes.
discretion most to be vsed.

Keepe close thy misfortune, least thine e-
nemies reioice at it.

There is also moderation in tolleratyon Tullius.
of fortune of euery sort: which of Tully is
called equabilitie, which is, there scmeth al-
waies one visage and countenance, not
chaunged, neither for prosperity nor for ad-
uerſitie. Moreover, a man should not bow
for any fortune or trouble of minde.

Nothing vnto a man is miserable, if hee Plato
so thinke it: for all fortune is good to him, y
constantly with patience suffreth it.

Like as a cunning workeman can facion Seneca
any image of any kind or mater: So a wise
man should take in good woorth all kinds
of fortune.

¶ The summe of all.

¶ Fortune is a variable and straunge mastres,
And vncertaine to trust to, in all her doings,
For fortunes crooked enils her nature doth expresse,
Which dayly are felt, with her hasty short turnings,
She quickneth & destroiet with her sharp profound bitings
And for this entent chiefly misfortune should be suffred,
Because that true frindes are best thereby declared.

Of Riches.

¶ Of Riches and Rich men. Cap. iiii.

Zenophon. **R**iches is the number of thynges y may
be either good oz euill, which is in arbi-
tremēt of the geuer.

Socrates. To delyghte in ryches is a daungerous
vice.

He is rich that contenteth himselfe with
his pouertie.

Hermes. The richest thinge to a man is his soule
& reason: by which he keepethe iustice and
escheweth sinne.

Polion He is most rich that hath most wisedomē.
There is no greater ryches than the a-
greement of good mens mindes,

Hee that is contented and satisfied wyth
him selfe, is bozne with great riches. Absti-
nence from couetise is great riches.

Plutarch. Riches for the moste part are hurtfull to
those that possesse them.

He hath most that couetethe least. Not to
desire riches, are the greatest riches.

None are in moze surety, than they that
lacke most riches.

If thou seeke to be riche, thou shalt finde
therewith, sozrowe, carefull trauaile, my-
serie, vexation of mynde, and muche mys-
chiese

and Richmen. Fol.218

chiefe. But if thou seeke to bee godlye, thou shalt find comfort, wealth and prosperitie, peace of conscience, with al maner felicitie.

*As sicknes and health can neuer agree,
So gold without rest is but miserye,*

Virtue is greater riches, then either sil- Aristotle.
uer or golde.

He is not rich that enioyeth not his own Pythagoras
goods.

Suffisance is better in riches than abundance.

Labour for the riches that after death pro- Plato
fiteth the soule.

A couetous man cannot be riche. Hermes.

Care not what riches thou lose, for the winning of true friends.

Purchase thy riches truely and spend the Solon
liberally.

Seeke not the riches in this world, and Aristotle
shame in the other: seeing that this world is
no more but onely a bayting place to go to
the other world.

It is a greate hurte to heare, and greater Mar. Aure.
to see howe these fathers clyme to haue ry-
ches, & to see their children descend to haue
viciousnes: to see the fathers honour their
children, and the children to infame their fa-
thers: yea, and the fathers to geue reste
vnto their children, and the children to
Ce. 19. geue

Of Riches.

geue trouble to their olde fathers: yea and sometime the fathers die for sorrow y their children die so soone, we see y children wepe because the fathers die so late. Also the honour and riches that the fathers haue procured with great thought, the children lose with little care. And thys is certayne, that the fathers may gather riches with strength and craft to sustaine their children, but god wil not haue durable that, that is begonne with euill intencion, and is founded to the prejudice of other, and is possessed wyth an euill heire, and though the heauy desceries of the father permit, that their riches be left to their children, to serue them in all their vices for their pastime, at the last accordig to their merites, God will that their heirs and heritage should both perish. Finallye, all that with great thought haue beene gathered for their children, whom they loue wel with great rest, sometime another heire enioyeth it, of whom they think least.

Bar. Tur.

God doth permit that the couetise fathers in gathering with great trauail, should die with the hurt, to leaue their riches to their vicious children euil applied.

Iheronime.

Great abundaunce and plentie of riches cannot of any manne be both gathered and kept

kept, without sinne.

Riches and the substance of the worlde robbeth and spoileth a man of much better riches, that is to saye, the loue of all vertue, & of al godly exercise.

Gold is a corruptible matter or substance, Plato and shal therfore once be consumed: but that treasure, for the which mans soule ought to labour, shal neuer be wasted, neyther yet in quality, nor in quantity empai red or diminished: y is to say, it shal alwaye bee like good & like muche. Wherfore whatsoeuer payne be taken about the getting of suche treasure, it ought not to bee imputed grieuous: weying well the vertue of the gaine, & the most happy reward in thende.

Great possessions or substance makethe Alex. True vertue suspected, because they be ministers of pleasaunt affections, and also nourishes of wanton appetites.

Those riches are to bee despised whyche Pithagora with liberalitie are wasted and lost, & with sparing do rust & rotte.

Be not careful for worldly riches, for god Socrates hath prouided for ech man sufficient.

Prepare thee suche riches, as when the ship is broken, maye swimme & scape with their master.

Of Riches.

Plato

Trouaile not to get y^e which wil lightl^ye perishe.

Esteeme him as muche that teacheth thee one worde of wisdome, as if he gaue thee gold & p^recious stones.

Suche thinges as thou hast, vse as thine owne, and keepe them not as though they were another bodie.

Boast not thy selfe of that which is another mans.

Homer

When prosperitie promisseth securitie & rest, in y^e goods of this world: it is an hard thing & rare verely, to thinke onely god to be the geuer therof, and can sodainly take y^e things away that hath been gathered with great paines & trauels.

Learning is a great riches to the pooze, & it garnisseth the riche.

Where riches are honoured, good men are despised.

Immortall honour is better than transitory riches.

Plato

He which kepeth a man from shame, is better then the riches gotten therby.

Hermes.

Desire of riches wareth infinite.

It is a miserable thing, a rich man to bee decayed & fallne into pouertie.

Seneca

He is not happye that hath riches, but hee that rightl^ye vseth them. The

The riches of the world abused, engend-
reth pride & forgetfulnes of god.

There be thre causes noted that chiefly Solon.
moue mens mindes to desire these worldly
goods: one is, the loue of welth, ease, mirth
and pleasure. Another, the loue of worship
honor and glozy. The third is the doubtful
nes & mistrust of wicked and faithles men
that are careful of liuing here in this life.
They be worse y be lately made rich than
they which haue bene rich a great while.

It is a foolish madnes to think that riche
men be happy.

He hath riches sufficient that nedeth ney-
ter to flatter nor borrow.

*The more that a man hath of abundance,
So much the lesse hath he of assurance.*

Pythagor.

Suffisaunce is the castle whiche keepeth
wise men from euill workes.

*He is neither riche, happy nor wise,
That is a bondman to his owne auarice.*

Solon.

Great busines the hart hath to searche for Mar. Tur.
the goods of this world, and great trauaile
to come to them: But without comparisen
the greatest dolour is at the hour of death,
to depart & leaue them.

Riche men are throughte excesse and de- Aristotle
litious pleasures, moze foolyshe and cor-
rupt

Of Riches

rupt than any others.

Phillip rex. Ryche folke had neede of manye lessons to do well.

Hermes. Treasures and falsboode seemeth to augment,
Are euill gotten, and worse spent.
wherfore to be rich, who so doth intende,
Ought truely to winne, and duly to spende.

Anaxago. Men should liue exceding quietly, if these
two words, mine & thine were taken away

Pithagor. Coust not to ware rich through deccrypt.
The time and ryches are beste bestowed
that are emplyed aboute the seruyce of
God.

Tullius. In thy prosperitie, and when thinges
flowe towarde thee (euen at thy will and
pleasure) thou must the moze earnestly fly
pride, disdainefulnesse, arrogancy, immode-
ration from thy backe or belly, incontinen-
cy or loosenes of life.

Spend not too outragiously, nor be too nig-
gardish: so shalt thou neither be needy, nor
in bondage to thy riches.

Upon a couetous man riches are lost and
are very poverty to him. For he is neyther
the warmer, the better fedd, nor the richer
for them.

Diogenes. Riche men without learning, are called
sheepe with golden fleeces.

Charge

Charge not thy self with taking of these
baine goods, sith thou hast so smal a morsel
of thy life.

The miserable rich person, the more that *Mar. Aure.*
he encrease in riches, the more he dimini-
sheth in frinds, and groweth in enemies to
his domage.

Friendship is better than riches.

As the towne wherein menne laboure, *Plutarch.*
ware alwayes richer & rycher: and suche as
are bent to ydlenes and pleasure, dayly de-
caye and come to bitter desolacion: So the
goods that bee gotten by trauayle, studie,
and diligence, and so kepte shall continue
and increase: but that whiche is euill got-
ten, or sodainly won, shall euen as sodainly
banish away againe.

Like as an arrow that lighteth vppon a *Socrates,*
stone glaunceth awaye, beccause the stone
lacking softnes yeeldeth not to receiue it:
so y riches that fortune geueth, not guided
with diligence and circumspection, banys-
heth away without profite.

The hauing of riches is not so commodious, *Aristotle*
As the departing from them is grieuous.

A mans riches are no where so wel laid *Alex. Mag.*
vp, and safely kept as in the handes of hys
frendes.

Small

Of Riches and Richemen.

Seneca

Small expenses often bled, consume gret substance.

Aristotle

He which geueth riches oz glozy to a wicked man, geueth wyne to hym that hathe a feuer.

Plato

As a golden bzidle, although it garnish an hoise, yet maketh him neuer the better. So although riches garnish a mā, yet can they not make him good.

Boetius

Death despiseth al riches and glozye, and rolleth both the riche and pooze folke together.

Suche as trust in their owne strength oz riches, abuse and blaspheme the name of god: whiche hath not bene unpunished, noz neuer shal bee. in thys worlde, noz in the worlde to come.

The summe of all.

¶ Sith the perfect riches is suffisance,
He is more rich, content with pouertie,
Then he that hath of treasures abundance,
Which no man may possesse well with suerty,
Riches is he that can himselfe satisfie.
with fewest things, which be both safe and sure,
where fortunes gifte be doubtfull to endure.

¶ Of Beginning & ending.

Cap. v.

God

God lacketh beginning and ending.

Thales.
Hermes

The moste glorious and mightye be-
ginner is god, whiche in the beginnyng
created the world.

Good counsaile is the end & beginning of
good woꝝkes. Zeno.

Begin nothing before thou firste call for
the helpe of god: for god whose power is in
all things) geueth most prosperous furthe-
raunce & finishing vnto suche good acts, as
we do begin in his name.

Take good aduiselement ere thou beginne
ought, but when thou hast begon, dispatch
it quickly.

Begin nothing before thou knowe how
to finish it.

Take good heede at the beginning to Aristotle
what thou grauntest, for after one inconue-
nience another followeth.

Before any fact bee by man committed:
thende is first in cogitation, and laste of al
the fact.

Of small faults not letted at the begyn-
ninge: oftentimes springeth mightye mys-
chiefes.

Not the beginning of things, but the last
ende muste declare whether the same were
well attempted or not.

Many

and Ending.

Pitha. Many things at the beginning are cōpted good, which at the end are known to be evil.

Pompeius Thende of casuall things in the worlde no man doth or may knowe.

Socrates. To haue made a good beginninge, is no small porcion of the worke done.

In all workes the beginning is the chiefest, & thende hardest to attaine.

Plutarch. Like as a spot ought to be wiped out at the first, least wth long tarying, it stain throughe & be worse to be gotten out: So should discencion be remedied at the first, y^e it growe not to hatred.

Aristotle Like as the stroke whiche a man seeth, may be the better receiued & defended: so y^e mischief which is known of before, can do the lesse harme.

Horace Stoppe the beginning, so shalt thou be sure,
All doubtfull diseases to swage & to cure,
But if thou be carelesse & suffer them brast,
To late cometh plaisture, when al cure is past.

Mar. Mar. Like as after the nighte, cometh the dewye morninge: and after that cometh the bright Sunne: And after the Sunne cometh a darke cloude, & after againe cometh faire weather, & after that cometh lightning and thunder, & then againe faire weather: Euen so after infancy cometh childe.

childhode, then commeth youth, and age after that: and so at the laste commeth death, & after death, fearefull hope of a sure life.

The beginning, the meane and the ende euery man hath.

Good respecte and consideration to the ende of thynges, p̄serue th both body and soule. Plato

When the godly shall haue their ful en- Vacuus.
france and beginning to euerlastinge glorye: and make their happy chaunge, from mortallitie to immortallitye: and leaue the corruptible dresse of this lyfe, for treasures incorruptible: for golde, glory: for siluer solace without end: for baine apparell, robes royall: for earthlye houses, eternall palaces: mirth without measure: pleasure without paine: and felicitye endlesse: Then also shall the end of the wicked be most lamentable: then shal hastily come vpon the their iust rewarde of vengeance: then shall they with the ende of this woordes baine felicitye, enter into eternall dampnation & misery, then shall they crie woe, woe, with endles horror, for their carelesse life and worldly securitie.

The summe of all.

God

Of Beginning & Ending.

¶ God that is most glorious, was thal mighty beginner,
Of all that in heauen or in earth haue their being.
Which was without beginning, he is the onely helper,
And furtherer of good workes, to come to good ending.
Without counsaile and aduise ment begin not any thing.
But consider well the ende, and way it discreetly,
For happily preserueth both soule and bodye.

THE ELEVENTH *Booke.*



I haue in thys booke
(whych I deuided in
to two partes) put to-
gether the preceptes
and proverbes of mo-
rall Philosophie, and
those bothe of the pi-
chicst & bryefest that
I thought mete: Because I would haue the
better weyed and remembred, but specially
put in practise, for the folowing of one good
saying is better than the learning of tenne
thousand.

Of Precepts & Counsailes. Fol. 224

¶ *The preceptes of the wise.* Cap. I.

Worship God. Solon.
Reuerence thy father & mother.
Help thy frende.

Hate no man. maintaine trueth

Swear not. Obey the lawes.

Think that which is iust.

Moderate thine anger. Praise vertue.

Persecute the euil with extreme hatred.

Honour thy kyng. Trye thy frendes.

Be the selfe same that thou pretendest.

Abstaine from vice. Loue peace.

Desire honour & gloze for vertue.

Take heede to thy life, and be circumspect.

Deserue praise of every body.

Cast whisperers & tale bearers out of thye company.

Take in good worth whatsoeuer chanceth

Be not high minded. Judge iustly.

Be careful for thy householde.

Read ouer good bookes. Do good to the

good people. Refraine from foule language.

Bring vp in learning thy childezen y^e thou louest best.

Be not suspicious nor gelous.

Vanquish thy parents with sufferance.

Remember them whiche haue doone thee good, and forget not their benefits.

¶ I. i.

Despyse

Of Precepts & Counsailes.

Despise not thine vnderlings.

Desire not other mens goods.

Run not hedlong into doubtful matters.

Keepe thy frendes goods as safe as thou
wouldst thine owne.

Do not that to another which thou thy
selfe hatst.

Threaten no body for that is woman lyke.
Be readier to go to thy frend in time of his
misery, then in his prosperitie.

Beare no malice.

Chilon.

Use temperaunce. Flee filthy things.

Get thy goods iustly. Lose no time.

Use wisdom. Please the most.

Be wel manered. Suspect nothyng.

Hate flander. Be not importunate.

Let not thy tong runne before thy wyt.

Prove not y^e which thou maist not atchieve.

Loue as if thou wouldst hate, & hate as yf
thou wouldst loue shortly after.

Please euery body. Hate violence.

Periander.

Be alwaies one to thy frende, as wel in ad-
uer sille, as in prosperitie.

Performe what souer thou promysest.

Keepe close thy misfortune, least thine ene-
my reioyce at it.

Sticke to the trueth, abstaine from vice.

Do that which is rightfull & iust.

Geue place to thy betters, & to thine elders

Of Precepts & Counsailes. Fol. 225
Abstaine from swearing. Follow vertue.
Moderate thy lusts & affections.
Praise honest thinges. Hate debate.
Be merciful to the penitent.
Instruct thy children. Requyte benefytes.
Enhaunt wise mens company.
Esteeme greatly good men. Flee rebuke.
Heare that which vnto thee belongeth.
Be enuious to no man. Answer aptly.
Do nothing that may repent thee.
Honour them that haue deserued honour.
Be faire speached. Feare the officers.
Maintaine concord. Flatter not.
When thou dost amisse, take better counsell.
Trust not to the time. Hope well.
Be seruiccable to euery body.
Take good heede to thy selfe.
Reuerence thine elders with obedience.
Fight and dye for thye countrey.
Mourne not for euery thinge, for that wyl
shorten thy life.
Get a witty woman to thy wife, & she shall
bring thee forth wise children.
Liue & hope, as if thou sholdst dye immediatly.
Spare as though thou were immortal.
Hate pride and vaine glory.
Swel not in walth. Seale by secretes.
Lary alwaies for a conuenient time.

Of Precepts & Counsailes.

Geue lyberally for thy profit.

Do no man wrong. Auoide grieve.

Mooke not the dead. Use they frendes.

Geue blameles counsaile & comfort thy frends.

Bas.

Behold thy self in a looking glasse, & if thou appere beutiful, do such thinges as become thy beuty: but if y^e seme foule, thā p^royme wth good maners the beuty y^e thy face lacketh.

Talke no euil of God, but searche diligently to know what he is.

Hear much, but speake litle.

First vnderstand & then speake.

p^raise not y^e vnwo^rthy because of his riches

Get by perswasion & not by violence.

Get thee sobernes in thy youth, & wisdom in thine age.

Pittachus. Tel not abroad what thou entendest to do: for if thou speede not thou shalt be mocked.

Pay thy dettes. Rule not thy frende.

Rule thy wife. Be not slouthful.

If thy felowe hurte thee in small thynges, suffer it, & be as bolde with him.

Take not thy enemy for thy frend, nor thy frende for thine enemye.

Be not iudge betwene thy frendes.

Striue not with thy father and mother although thou say the truethe.

Reioice not at any mans misfortune.

Let

Of Precepts & Counsailes. Fo. 226

Let thy minde rule thy tongue.

Be obedient to the law. Heare gladly.

Attempt nothing about thy strength.

Be not hasty to speake nor slowe to heare.

Wish not y^e things which y^e maist not obtain.

Above & before al things worshop God.

Reuerence thine elders.

Refraine thy lustes. Breake vp hatred.

Be obedient vnto thy king, and worshyp Hermes.
those that be in authoritie vnder him

Loue God & trueth, so shalt thou saue thye
soule.

Envy not thoughtes an euil man prosper
for surely his end shal not be good.

Be satisfiued with little, for it wil encrease
and multiply.

Trust not to the time, for it deceyueth so-
dainely them y^e trust thereto.

Upholde no man with his miserie.

Marry thy matche.

Take good auisemēt, or thou begin ought,
but whē thou hast begū, dispatch it quickly.

Before thou go from home, deuise with thy Ditha.
selfe what thou wilt do abrode: and when
thou are come home againe, remēber what
thou hast done abrode.

Neither flatter nor chide thye wife before Philotas.
straungers.

Of Precepts & Counsailes.

Be not proude in prosperitie neither dys-
paire in prosperitie.

In prosperitie beware, and in aduersitye
hope for better fortune.

Learn by other mens vices, howe filthye
thine owne are.

Moderate thy lusts, thy tong, and thy belly
Do not y thy selfe, whiche thou displayest
in an other.

Aristotle

Couet not to ware riche thzough disceyte.

Looke what thank thou rendrest to thy pa-
rents, & looke for y like again of thy childe

Rule not except y hast first lerned to obeye.

Helde vnto reason. Flee euil company.

Slaunder not them that be dead.

Prepare thee such riches as when y ship is
broken, may swim & scape w their master.

Plato.

Learn such things while thou art a childe,
as may profit thee when thou art a man.

Endeuour thy selfe to do so wel, that other
may enuy thee therfore.

Spend not too outragiously, nor be too nig-
gardish, so shalt thou neither be needy nor
in bondage to thy riches.

Hermes.

Be patient in tribulation, & geue noe man
cause to speake euil of thee.

Seneca.

Take wel to y sauegard of thine owne body

Know thy self, so shal no flatterer beguyle
thee.

Be

Of Precepts & Counsailes. Fo. 227

Be vertuous & liberal, so shalt thou eyther
stop þe flanderers mouth, or els the eares
of them that heare them.

Meddle not with that, with whiche thou Zeno.
hast nought to do.

If þe haue wel done, thāke God: if etherwise
repent, & aske him for geuenes.

Desire God at the beginning of thy works
that thou maist by his helpe bring them to
a good conclusion.

Walke not in the way of hatred.

Do not what thou wouldest but what Aristotle.
thou shouldst.

Praise not a mā except he be praise woorthy

If thou wil correct any man, doe it ra-
ther with gentlenesse, then with violent ex-
tremitie.

Use pleasure in all thyngs,

When thou talkest with a straunger be Socrates.
not too full of cōmunicacion, til thou know
whether hee bee better learned then thou,
& if he be not, speak thou the boldier, els be
quiet & learne of him.

Getue thy wyfe no power ouer thee, for
if thou suffer her to day to treade vpon thy
foote, shee will to morowe tread vpon thy
head.

Fyer thy will to do iustice, & swear not.

Fl. iij.

Haunt

Of Precepts & Counsailes.

Aristotle. Haunt not too muche thys frendes houses,
foz that engendzeth not great loue: noz bee
too long from thence, foz that engendzethe
hate, but vse a meane in all things.

Socrates. Trouble not thye selfe with worldlye care-
fulnes, but resemble the birdes of the ayre,
which in the moorning seeke their food, but
only foz that day.

Doubt them whom thou knowest, & truste
not them whom thou knowest not.

Plato. Wander not by night noz in the darke.
Laboꝝ not to enforme him, y is wout rea-
son, foz so shalt thou make him thine enemy,
Use not womans company except necessity
tie compell thee.

Esteeme him as much y teacheth thee one
worde of wisdom, as if he gaue thee gold.

Seneca. Swear not foz any manner of aduau-
tage.

Affirme nothing befoze thou knowe the
truethe.

Begynne nothyng befoze thou knowe
how to finish it.

Be not hasty, angrye, noz wꝛathfull foz
they be the condicions of a foole.

Refraine from vice, foz vertue is a pre-
cious garment.

Zeno. Measure thy pathes, and goe the ryghte
way.

Of Precepts & Counsailes. Fo, 228
waye, so shalt thou go safely.

Refraine from couetise and thin estate
shal prosper.

Use iustice, & thou shalt be both beloued
& also feared.

If thou wilt dispraise him whom thou
hatest, shew not that thou art his enemy.

Take heede to the meate that a gelous Hermes.
woman geueth thee.

Let neither thy beuty, thy youth, nor thy
health deceiue thee.

Break not the laws that are made for Aristotle
the wealth of the countrey.

Applye thy mynde to vertue and thou
shalt be saued,

Praise nothinge y^e is not commendable :
nor dispraise any thinge y^e is praise worthy.

Trouaile not muche to winne y^e which Plato.
wil lightly perish.

Ensee the vertues of thy good auncesters.

Aray thy selfe with iustice, & clothe thee Seneca.
with chastitte : so shalt thou be happy & thy
worke prosper.

Enforce thee to get both wisdome and
science : by whiche thou maiest direct bothe
thy soule & body.

Endeuour thy selfe so to kepe the law, y^e Pythagoras
God may be pleased with thee.

Couet

Of Precepts & Counsailes.

Couet not thye frendes riches, lest thou be despised & hated therefore.

Reproue not a man in his wraath, for the thou maist not rule him.

crines

Reioice not at another mans misfortune but take heede by him, that the like chance not to thee.

socrates.

Stablish thy wit both on thy right hand, & on the left, & thou shalt be free.

Geue to y good, & he wil requite it: but geue to y euil disposed, & he will aske more.

socrates.

Be not slacke to recompence the y haue done for thee.

Thynke fyrst then speake, and last of all fulfill.

Pythagoras.

Accustome not thy selfe to be sodainelye mooued, for it wil turne to thy displeasure.

If thou entend to do any good, tary not til to morowe, for thou knowest not what may chaunce thee this night.

Aristotle.

If thou feele thye selfe more true to the king then many other, & hast also lesse wages of him then theye, yet complaine not, for thyne will continue and so wyll not theirs.

Diogenes.

If any man enuy thee or say euil by thee set not thereby, & thou shalt disapoint him of his purpose.

Forget

Of Precepts & Counsailes. Fo. 229

Forget not to geue thanks to them that instructe thee in learning, nor challenge to thy selfe the praise of other mens inuēciōs. Loue al men, & be subiect to al alwes but obey God moze then men.

Socrates.

If thou wilt bee counted valiaunte, let neyther chaunce nor grieve ouercome thee.

Plato.

Geue good eare to the aged, for hee can teach thee of the life to come.

Flee lecherous lustes, as thou wouldest a furious lozde.

Attempt not two things at once, for the one wil hinder the other.

Let no couetous mē haue any rule ouer thee, nor yelde thy selfe subiecte to couetise: for the couetous manne wil defraude thee of thy goods, and couetousnes defraude thee of thy life.

Aristotle.

Receiue not the gifts that an euil disposed man dothe profer thee.

Be sober & chaste amonge yong folke & they may learne of thee, & among olde that thou maist learne of them.

Plato.

Order thy wyfe as thou wouldest thye kinnsfolke.

Seneca.

Apply thy selfe so now in vertue, that in time to come, & maist therefore be praysed.

Thynk

Of Precepts & Counsailes.

Think that thy weakest of thins enemies
is stronger then thy selfe.

Be not ashamed to do iustice, for al that
is done withoute it, is tyranny.

Fortify thy soule with good woꝝkes, &
flee from couetise.

If thou entend not to do good, yet at the
least refraine from doing euill.

Aristotle

Gene not thy selfe much to pleasure and
ease, for if thou vse thy self therto, thou shalt
not be able to sustaine the aduersitie y may
afterwardes chaunce vnto thee.

Endeuour thy selfe in thy youth to lern,
although it be paineful: for it is lesse payne
for a man to learne in his youth, then in his
age to be vncunning.

When thou art weary of study, sport thy
selfe with readpng of good stoꝝies.

Couet not to haue thy busines hastely
doone, but rather desire that it may be wel
donne.

Reioyce without great laughter.

Desire not to be wise in wooꝝdes, but in
woꝝkes: for wysedome of speache was-
teth wpth the woꝝld, but woꝝke wrought
by wysedome, encrease into the woꝝlde to
come.

If thou doubt in any thing, aske counsail
of

Of Precepts & Counsailes . Fol. 230
of wise men : and be not angry , althoughe
they reprove thee.

Woo2ship good menne, so shalt thou ob-
taine the peoples fauour.

Keepe no cōpany with him that knoweth Diogenes.
not him selfe.

We not like the boulder that casteth oute
the flower, kepeth in the bzanne.

Commyt not the gouernaunce of people
to a childe, to a foole, to a couetouse man,
no2 to anye hasty persone, that is desirous
of reuengeaunce.

If thou desire to bee good , endeuer thye Plato.
selfe to learne to know, & to follow trueth :
fo2 hee that is ignoraunt therein, and wyl
not learne cannot be good.

Keepe a measure in thye communycati- Aristotle.
on : fo2 yf thou bee too bryefe , thou shalt
not bee well vnderstanded : and yf thou be
too long , thou shalt not bee well borne in
mynde.

To him y is full of his questions , geue
no aunswere at al.

Use examples that such as thou teachest, Pitho.
may vnderstand the better.

Reason not with him that will deny the
p2incipal truethes.

Take good heede at the beginninge to Aristotle
what

Of Precepts & Counsailes,

What thou grauntest: For after one incon-
uenience, another foloweth,

If thou desire to haue delite without sa-
row, applye thy minde to study wisdomes

Seneca.

Marrye a yong mayde that thou mayste
teache good maners.

Keepe companie with them that maye
make the better.

Be bound vnto wisdomes, y thou mayst
obtaine the true liberty,

Loue if thou wilt be loved.

So liue with men as if God saw thee.

So talke with God as if men hard thee.

Feare foloweth hope, wherefore if thou
wilt not feare, hope not.

Desire not to dwel nigh a riche manne,
for that shal make thee couetouse.

Eschew anger, though not for wisdomes
sake, yet for thy bodily health sake.

If thou desire to be quiet mynded, thou
must eyther be a poore man in deede, or els
like to a poore man.

Take not thought to liue long, but to
liue well.

For so muche as thou art not certaine in
what place death abideth thee, be thou rea-
dy prepared in eche place to meete him.

Praise a man for that whiche maye neither
be

Of Precepts & Counsailes . Fol. 23r
be geueu him, no2 taken away from him:
which is not his satre heuse, no2 his goodly
garments, no2 his great houtholde, but his
wyt and perfect reason.

Labour not fo2 great number of bookes
but fo2 the goodnes of them.

Use thine eares moze then thy tongue.

Desire nothing that thou wouldst deny,
if it were asked thee.

Seneca.

What soeuer thou wilt speake , befoze
thou shewe it to another , shewe it secretly
to thy selfe.

What soeuer thou wilt haue kepte se-
cret, shew it vnto no body.

Search the foo2th the cause of euery deede.

Let not thye thoughtes depart from the
truethe.

Promise with consideracion & performe
faithfully,

Praise litle, but dispraise lesse.

Let not the authoritie of the speaker per-
swade thee , no2 regarde thou his persone
that speaketh , but marke well what it is
that is spoken.

Performe moze fullye then thou haste
promised.

Suche things as thou haste, vse thou as
thine owne and keepe them not as if theye
were

Of Precepts & Counsailes,
they were another bodies.

Bee gentle and louing to euerye bodye
flatter none, be familiar with felwe, bee in-
different and equal towarde every man,
be slow to wrath, swift to mercy and pittie,
be constant & pacient in aduersitie, & in pros-
peritie ware and lowlye.

Mozship gentlenes & hate crueltie.

Flee and eschew thine owne vices, & be
not curious to searche out other mens.

Bee not busye to vpbzayde menne with
their faultes, for so shalt thou bee hated of
euery body.

Sometime among earnest thynges, vse
mery conceites, but measurably.

Lyue wpth thye vnderlynges as thou
wouldest thy betters should liue with thee,
and doe to all menne as thou wouldest bee
done by.

Thynke not thy selfe to bee that whyche
thou art not, nor to seme greater then thou
art in deede.

Think al thynges maye be suffred saue
filthines and vice.

Eate rather for hūger, then for pleasure
and delite.

Be apt to learne wisdom, and diligent
to teache it.

Bee

Of Precepts and counsailes, Fel, 233
not him selfe.

Be not ashamed to heare y^e truth, of whō
soever it be: for truth is so noble of it self, y^e
it maketh the honorable y^e pronounce it.

If thou haue not so much power as to re-
fraine thine ire, yet dissemble it, & kepe it se-
cret, & so by little and little forget it.

Honor wisdom, & denye it not to them Pitha.
that would learne, and shew it vnto them, y^e
dispraise it.

Sowe not the sea fieldes.

Creue not too light credence to a mans Socrates
wordes, nor laugh thou them to scorn: for
the one is the property of a scole, and the o-
ther the condicion of a mad man.

Thinke not such things honest to be spo-
ken of, y^e are filthy to be done. 37

Accustome not thy selfe to be heauye and
sadde, for if thou doe thou shalt be thought
fierce: yet be thoughtful, for y^e is a token of
a prudent man.

So do all things as if euery man shoulde
knowe them, yet keepe them close a while,
and at length discouer them.

Learn diligently the goodnesse which is
taught thee: for it is as great a shame for a
man not to learne the good doctrine that is
taught him, as to refuse a gift profered him
of his friend.

Eccl. 9.

Let

Of Precepts and counsailes.

Let it not grieue thee to take payne to go to learning to a cunning mā: for it were great shame for yong men, not to trauaile a little by lande to encrease theire knowledge, sith merchantes saile so farre by sea to augment their riches.

Be gentle in thy behaviour, and familiar in communication. It belongeth to gentleness to salute gladly them y we meete, and to familiaritie, to talk with them gently & frendly.

Behaue thy self gently to euerye bodye, so shalt thou make the good thy frendes, & keepe the bad from being thine enemies.

Use thy selfe to labour, by thine own accord, that if it chaunce thee to bee compelled thereto, thou mayest alwaye wyth it the better.

Performe thy promise as iustly as thou wouldest pay thy debtes: for a man oughte to be moze faithful than his othe.

For two causes if thine bee constrained thou mayst sweare: as to discharge thy self from anye greate offence, or to saue chiefe frendes from great daunger. But for moynye thou shalt not sweare anye othe, for if thou dooe, thou shalt of some bee thoughte forsworne: and of other some, to bee desirous

Of Precepts and counsailes. Fol. 234
rous of money.

Thinke it as great a shame to bee overcome with thy frendes benefites, as with the iniurie of thine enemies.

Allowe them for thy frendes that be as ioyous for thy prosperity, as they seeme sorrowfull for thy misfortune: For there bee many that lament a mannes miserie, that would haue enuy to see him prosper.

If thou doe good to the euil, it shal happen to thee as it doth to them that feede other mens dogs, which bark as wel at their feeder, as at another straunger.

Doe not suche thinges thy self as thou wouldest dispraise in another. Pythagoras.

Enforce thy selfe to refraine thyne euill lusts, and folow the good, for the good mortifieth & destroyeth the euill.

Speake alwayes of god, and god wil alwayes put good words in thy mouth. Socrates.

Set thine own works alwaies before thine eyes, but cast other mens behind thy back.

Fire not thy minde vpon worldly pleasure, nor trust to the world, for it deceiue all that put their trust therein.

Be content with litle, & couet not another mans goods.

Be sober in thy liuinge, and replenishe

Eg. ij.

thyne

Of Precepts and counsailes,
thine heart with wisdom.

Dread god, & kepe thy self fro vain glozy.
Mock not another mā for his misery, but
take heede by him how to auoid y like mis-
fortune. Let not manne perswade thee by
flattery to do any euil, nor to beleue other-
wise of thy self than thou art in deede.

Receiue patiently the words of correction
though they seeme grievous.

Hermes.

Feare the vengeance of god all that thou
mayst, & consider the greatnes of his puis-
sance & might.

Beware of spies & tale bearers.

Socrates.

Tell nothing to him that wil not beleue
thee, nor demaunde anye thing which thou
knowest befoze wil not be graunted.

Feare god aboue all thinges, for that is
rightful & profitable: & so order thy selfe, that
thy thoughts and words be alwaies of him:
for speaking & thinking of god, surmounteth
so much al other words & thoughts, as god
himselke surmounteth al other creatures, &
therefoze men ought to obey him, though he
they should be constrained to y contrarye.

Make thy prayers perfecte in the sight of
god: for prayer is like a ship in y sea, which
if it be good, saue h al therein, but yf it bee
nought, suffreth them to perish.

Plutarch.

Praye not to god to geue thee sufficient,

Of Precepts and counsailes. Fol 235
for that he wil geue to ech mā vnasked: but
pray y thou maist be contented & satisfied w
that which he geueth thee.

Beleue not him whiche telleth thee a lye
by another bodye: for he will in like maner
make a lye of thee to another man.

If thou desire to be beloued of euer y body,
salute ech man gladly, be liberal in geuing
and thankfull in receiuing. Forget thine
anger lightly, & desire not to be reuenged.

If thou desire to continue long w another
mā, pai thee to instruct hi wel i good maners

Looke wel to thy selfe, that the raigne of *Mar. Aure.*
thy youth, and libertie of thine highe estate
cause thee not to commit vice.

It is a point of great folly, well to knowe
other men & not to know thy selfe.

Be not proude in wisdom, in strengthe *Pholides*
nor in riches: It is one god y is wise, puis-
sant & full of felicitie.

Trust rather in wisdom and prowes, *Alex. Seuer*
thē in vnstable fortune: And desire victo-
ry for renowne & hono-
r, rather than for mo-
ny & corrupt treasure.

Never open thy gates to flatterers and
dissemblers, nor lyden with thyn eares *Tholomeus*
to murmurers. Never choose riche straunt, *Arsacides.*
nor abhoze the poore inst manne. Never

Eg. iij, deny

Of Precepts and counsailes.

deny iustice to a poore man for his poverty
nor pardon a riche man for his great good
& riches. Neuer geue for his nor do good
for affection, nor geue correction only for
the paine. Neuer leaue wickednes vnchastis-
sed, nor goodnes without rewarde. Neuer
deny iustice to them that demaunde it, nor
mercy to them that desire it. Neuer do cor-
rection for anger, nor promise rewarde in
thy mirth. Neuer commit euil by malice,
nor any villani for avarice. Labor alwaies
to be beloued of them y be good, & to be dread
& feared of them y be euil. Finally be fauor-
able to the poore y can do but little, & thou
shalt be fauored of god y can do much.

When thou dost rise in the morning, de-
termine so to passe the daye followinge, as
though at night a graue should be thy bed.

Let thy feeding and apparailinge of thy
body, bee altogether referred to health and
strength, & not to voluptuousnes.

For if wee will consider what an excel-
lency and dignitie there is in our nature,
we shal quickly perceiue how foule a thing
it is to ouerflowe in riot, and to liue delici-
ously and wantonly: & to the contrary, how
honest a thing it is to leade our liues warie-
ly, chastly, sagely and soberly. Riot to euery
age

Of Precepts and counsailes, fol. 236
age is reprochfull, and for olde men moste
shamefull.

At thy downe lying and vprising, at thy Mar. Aur.
sporting, eating and banquetting, be mind-
full of God, be thankfull vnto him, and re-
member his benefits, not only towards thy
selfe, but also towards all mankinde, euen
thorow out the whole world. And what soe-
uer thou take in hande, thynke wyth thy
selfe that befoze thou end it, death may op-
presse thee working.

Seneca

Hee that wil haue glozy in this life, and
attaine glozy after death, and be beloued of
many, and feared of all: Let him be vertu-
ous in doing of good workes, & deceiue noe
man with vaine wordes.

Plato

¶ Prouerbes and sayings of the wise.

The evils to come may with wysedome & Pontanus
knowledge be vanquished & eschewed.

That citey is safe, whose dignities are wel
bestowed.

Bribery vsed in a citey, engendzeth euill
maners, by meanes wherof both faith and
friendship are little set by.

Zeno.

A good citey shoulde care moze for ver-
tue

Prouerbes or sayings.

true than for people.

Alex. Sener.:

The publique weale in the estimation thereof ought to be preferred before the materiall city, as much as the life of men and renowne of vertue be of more value than stones or timber wherewith the walles and houses are builded.

What a city is

A city is not a place builded with houses, & enuironed with walles: but it is a company which haue sufficiency of liuyng, and is constitute or assembled to liue wel, to the example of al other. Wherfore it is the assembly of vertuous people, & the wealth of the city y maketh the city.

Mar. aur.

The great cities ful of good inhabitants ought to be praised, & not the great edifices. He is not to be compted strong that cannot away with labour.

Rest must needs be pleasant, for it is y medicine of al diseases that are in labour.

Ouid.

That thing cannot long endure that wasteth his naturall kinde of rest.

As the body being alwaies oppressed with labour, loseth his strength, and so perissheth: so dothe the minde of man, oppressed with cares and pleasures of this world, lose her force, lust, and desire that she had to the rest to come of eternall life.

It is a signe of a mighty and noble courage, to set little by great & mighty things.

Though that all new chaunces causethe presently new thoughts: yet thereby cometh moze cause of steadfastnes in tyme to come.

Mar. Tur.

He is very valiant which neither rejoyceth much, nor sorroweth out of measure.

Seneca

That which a man hath accustomed long time, seemeth pleasant, althoughe in dedde it be painfull.

Plato

It is as difficult to break a custome long used, as to chaunge or alter nature.

Custome is as it were another nature.

Manners are moze requisite in a chyld, than playing vpon instruments, or any other vaine kinde of vaine pleasures.

Aristotle

Man is the measures of all things.

Excesse eyther hurteth or p[ro]fyteth no thyng.

Claudian.

A solitarie man is a god or a beast.

Musicke is good to refresh the mind, and to passe forth the time: and it is a great help to good pronounciation, and therefore chyldren ought to learne musicke.

Aristippus.
Musick.

When a manne doubteth of doubtfull things, and is assured of them that bee evident, it is a signe of good understanding.

Much

Prouerbes or sayings.

Plato

Mar. Dur.

Much running maketh great wearines.

He findeth letters y findeth benefits.

Our custome is to receiue forthwith and merily, and to geue slowly with euill wyll & repentance.

He is as much a thiefe y stealeth openlye as he that robbeth pryuely.

Suche as be bozne deafe oz blinde, haue their inward powers the more perfect.

Hozace

There is no greater victoize than for a man to banquish himselfe.

He that neglecteth wife and childzen, depriueth him selfe of immortallitie.

Chilon.

Men should rather be drawen by y eares, than by the cloakes, y is, by perswasion and not by violence.

Where sensualitie reigneth, reason taketh no place.

Iustinus

Peace & concord cannot long time endure among those men which know not to who honor & reuerence is due: for where as all men be like, ther is neither welth nor vertue, but cōtention & hatred, which is y matter & ground of al calamities & mischiefes.

Alex. Seuer.

Of all thinges (in thys lyfe) pertainyng to mannes commoditie, of what nature oz condicion so ever they be, none is more excellent and woorthy to bee hadde in estimation

tion and honour, than the vertue of peace,
whiche of al men ought to bee commended
and sought for.

The greate signe and stronge pyller of
peace, is to put away y^e perturbours of peas.

A city cannot prosper whē an oxe is sold
for lesse than a fishe.

Muche babling is a signe of smal know-
ledge.

He that helpeth the euil, hurteth the good
Hope of reward maketh paine seme plea-
sant.

Experience is a good chastisement.

It is better to seeke & not to find, than to Demosth.
find, & not to profit.

He hath helpe in aduersitie which len-
deth in prosperitie.

Little things by concord encrease: and Salust.
great things by discord decreaseth.

Without armony nothing is seemely or Alex. Seuer.
pleasant: And by concord or discord al pub-
like weales do stand or decay.

A mans life doo he neuer retorne thither
again, from whence it departed.

As life once lost neuer returneth: so yf a
man lose once his fidelitie or credit, he shal
neuer get it againe.

Beare hard things that thou mayst here
easy

Prouerbes or sayings.

easy things the lighter.

Beare incommodie to the intent thou
maist carie alway commoditie.

A graue and sadde minde hath no waue-
ring sentence.

He is happye whom other mens perilles
maketh wary.

Hermes.

A thing done y^e foole knoweth: but a wise
mā considereth thigs before they cōe to passe

Catilius

A discommoditie well couched, ought not
to be stirred.

Sigism.

Thzee things are heare to be noted, y^e is
to say, in acknowledging things wel done
not onely to reioice in them, but also to doe
the like and follow them: The second, is in
sad things & heauy, to be sad & sozry for thē,
the thirde in euill and peruerse actes to be-
ware & eschew them.

Xeno.

Dissemble wth dissemblers, namelpe
where singlenesse wil not take place.

Salust.

There is an alteration of all things.

There is nothing among men perpetual
nor nothing stable, but all things passe and
repasse, euer like vnto the flowing and eb-
bing of the sea.

That law is generall, which comman-
deth to be bozne & to die.

Julius Cel.

Counterfayted thynges wyl soone re-
turne

turne againe to their owne nature.

Diuers condicions can neuer ioyne harts *Alex. Sever*
in a feruent affection,

Riotous liuing and p[ra]isse cannot be cou-
pled together.

Thende of a riotous liuer and p[ro]digall
spender, is commonly beggery.

He that looketh fo[er] p[ro]fite, maye not flye
from labour.

Leisure and tract of time engendzeth p[ro]u- *Aristotle*
dence.

Leisure maketh y[et] we doe nothing rashly.

When that thing cannot be done y[et] thou *Terence*
wouldest, seeke and compasse y[et] thou kno-
west may be brought to passe.

Digge not fier with a sword, labour not
in vaine, no[er] goe aboute the thinge y[et] in no *Pithagoras*
wise can be brought to passe.

Cleane keeping of thy body (delicate nice-
nes of meats and drincks layde apart) doth
greatly both mainetaine the helth of y[et] bo-
dy, & much comforte th[is] the wit.

The fairest body is nothing else but a be- *Cullius.*
ry danghill couered in white & purple.

Refuse the familiaritie and acquaintance
of him whose company thou seest honest mē
to eschewe.

Nothinge is p[ro]fitable that is not honest. *Perlander*

Time

Prouerbes or sayings.

Theophrastus.

Time is the most precious and louely thing that can be spent.

The time is glorious of him, that gloriously spendeth it: and the time is accursed that is wickedly spent and passed ouer without the profit of others, sluggishly in ignorance like a brute beast.

It auaileth much to all estates, & specially to princes, & to such as bee in authoritie, to read histories, wherein they may lern to be ware, foresee, and auoid all such inconueniences as they shal there read & vnderstand, oftentime to chance in such common welths as be viciously & corruptly gouerned. For y^e same chaunces daily happen (albeit y^e persons now & then be chaunged in the common weales) neuertheles, as pertaining to the similitude of the busines & trouble, the world remaineth the world, & like vnto it self.

Thucydides

Histories is a treasure whiche ought neuer to be out of our hands: that thereby being aided: we may the more commodiously and with speede handel such businesse and the like chaunces in the common weal: for asmuche as the causes oftentimes chaunceth all alike.

Examples are to bee founde in histories, conuenient for euery manne p^rinately
in

in his degree: As the obedience of the subjects due vnto maiestrates, and to suche as be in aucthoritie: & that they neuer escaped unpunished, which haue disobeyed & rebelled against them.

As in euery art paterncs are geuen to followe, euen so in hystories, be painted before our eyes exāples of al kinds of vertues.

Whiles power with pleasures getteth great acquaintance, vertue is unknowne & in the court friendles.

Contempt is a thing intollerable, for as much as no man can think him selfe so vile that he ought to be despised.

Many labour to deliuer them selues from contempte, but more studie to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, marmuring at iustice, grudging at labours, desirous of pleasures, & ingrate against benefits. If a man be with them familiar & homely, he shal alwaies find them carlish and sturdy. If he chaunge his cōpye and become towarde them more straunge in countinaunce, more rare in speakyng, more selde in pardoning, or more quicke in reuenging, thepe withoute waying their

Prouerbes or sayings

due deserte, or confestynge their beastlye follie, swell vp in pride, kindle dysdayne, stirre vp strifes, awaketh mischieses, and in suche wyse worke theire intente that in the ende (by due Justice) where theye maliciouslye and moste beastiallye seeke to dysquyet others, they them selues sustaine the grieve.

Seneca.

Where there is suspicion, the lyfe is vnpleasant.

With great perill is that kept that is desired of many.

Their liues be naught, that thynk theye shall euer liue.

There is one waye to go farlye (that is) to set litle by thinges worldy, and a man to holde himselfe contented onely with honesty.

Aug. Cesar.

There is no grieve in lacking, but where there is inordinate desire in hauing.

Jullius

Ambicion, & struiuing for worldly honoz & promotiō, is a very miserable thing, short of continuance, and hastneth euil ende.

The eye can nothing offend, if y mynde would rule the eye.

Mar. Aur.

Euery lightnes done in youth, breaketh downe a loope of the defence, of our lyfe.

When the vicious man is laide in hys graue

of the wise.

FO. 241.

graue, his wickednes is ended, & may then neuer correct himselfe.

Hee deserueth great chastisement, that with fearefull hardines (as a foole) determineth himselfe in high & difficult things, with hasty & sodaine counsaile.

Hee perisheth not soone by fall, that before feareth to fall.

A good Captaine ordeineth hys men better by keeping them from euil doings then by greuous & sore chastisement.

In a captaine or leader of an army, ther ought to be foure things: that is, knowlege in warre, valyauntnes, authoritie and felicitie. Cullius

Fame shal neither profit the wicked person, nor infamy hurt the good.

A good fame euen in darkenes, looseth not her due beuty & renowne. Pytholon

Infamy alwaies esueth arrogancy,

Danger cometh the sooner, when it is not passed on.

Ther is no end appointed vnto the study of wisdom in this worlde, but it must be ended together with life. Male A

There are thre thynges that alwayes oughte to bee in a mannes remembraunce durynge hys life: that is to saye, howe hee

Th. ii.

may

Prouerbes or sayings

may think well & do well.

ut. Car.

They that trust muche to theire frendes know not how shortly teares be dzyed bp.

e. Scuer.

Good debtors oftentimes spared, become euil payers, and smal iniuries oftentimes pardoned, maketh of neighbors pernicious enemies,

The deepenes of good willes oughte to be wonne with the deepenes of y hart, some with giftes, some with wordes, some with promises, & some with fauours.

hales.

Vaine men with vaine wordes, shewe & declare their vaine pleasures.

The nature of man is such, y it most luf teth after y thing which is most forbydde it.

eneca

Men can better suffer to be denied then to be deceiued.

lactius.

Doctrine is of suche puissance, that in good men it is the armor of vertu: but to vicious & corrupted persons, a spurre to dooe mischief.

Contencion, emulation, backbytynge & vaine desire of glozy, must be eschewed.

A man y is alway well occupied, ought euer to be reputed as good, & the idell man without further inquirie ought to bee condemned as nought.

It is an infallible rule, a man geuen to exerci-

exercises is vertuous, & one geuen to loy-
tring & idlenes, is a vicious person.

No man of what condicion soeuer he be,
except he haüt and haue one thing or other
in some ordinary exercise, shall haue his bo-
dy lusty, and his spirit quicke, but shalbe ac-
cloyed in all thinges, and wander frō strete
to strete like a vncabond.

A corne fielde or wyttie beeing neuer so
fertile, without it bee exercised maye neuer
be fruitful.

Tullius

A good minde neuer assenteth or ledeeth
his seruice to him that erreth from y path
way of good maners.

He that hathe good handes, must needes
haue good customes.

All thinges that are desired of men, they
attaine by trauaile, sustain with thoughte
and departe from them with great annoy-
aunce.

Things are not so brought vp by nature, y
wee shoulde seeme to be made for harme &
solace, but rather for grauitie & for some stu-
dies more seruise & weightie.

Tullius

Alex. Sc

Where a man (in a common wealthe)
hathe manye matters to order of sundrye
effectes, it fareth with him as it doeth with
a mans stomacke: for the stomack receiueth

Th.iii.

meates

Prouerbes or sayings.

meates diuers in qualities & effectes: which altogether cannot be by on mans nature
duely concoct & digested.

He that is perfectly wise, sporteth in this
worlde with trauaile, and in trauailing in
bookes is his rest.

The more thou transposest thy selfe fro
things corporall and earthely, vnto things
celestiall and heauenly, the more perfecte &
godly life shalt thou leade.

Wodely works be vnsauery, except they
haue sauce from the hart.

Isidore.

He is a double offender, whiche taketh
the name of God in vaine, and deceyuethe
his neighbour.

Tullius

The punishment of perjury, by Gods
lawe is deathe, by mans lawe perpetuall
infamye.

lc. Senec.

The practise of vsury is bitterlye repug-
nant against all humanitie, charitie, and
natural beneuolence; whiche ought to bee
among people that dooe liue in a mutuall
concorde: but moſte ſpecially among them,
whiche liue vnder one obedience, & vnder
one lawe or policy.

Gaines with an euill name, is damage
and losse.

There is no greater paine, then when
the

the harte is deferred from that, whiche it
logeth sore to haue.

Preferre damage before filthy lucre.

After thynlawefull wyrryng of the fa-
thers, there foloweth the iust losse to their Mar. Tit.
childzen.

A false reproche and vybzaydyng, is a
malicious leasng.

The helrs mourning is vnder a bysour,
a laughng, he bewayleth the death of his
testatour or auncellour in outwarde sem-
blance, but inwardly he laugheth.

The outward thynges which the eye of
man onely beholdeth, are but weak & vn-
certaine tokens of the inward secrets.

Such as procure & search the deeth of man Institian.
pruilly, the law punisheth more cruelly.

Bothyng awayleth the malyce of ty- Alx. Scu
rauntes agaynst innocentes and good
menne where thalmyghye God will not
haue them perishe.

And it is often times prooued that they
which desire the destruction of other, pro-
cure their owne death.

Tyranny in prynces ought euer to bee
had in extreme detestacion.

If thou maicst not clerely escape oute Socrates
of perill, choose rather to dye honestlye

Philis.

then

Prouerbes or sayings.

then to liue shamefully.

It is sweete and decent to dye for thy countrey.

Great cities full of good inhabitants ought to be praised, & not the great & gorgeous buildings.

Cullius

Selfe loue otherwhiles so blyndeth the senses of many, that they (indeede) not wel waying what theye bee of them selues, but rather vainely flattering them selues do receiue such opinions in them selues: y^e theye think all menne should woorthely glorye in them. Wherof do spryng and flow forth innumerable offences, when men puffed vp with opinion, be shamefully scorned; and wrapped in folish errors.

Aristotle

Mar. Ap.

Perfect felicitie is the vse of vertue.

It is a great shame to say, and noe lesse infamy to do, that the goodnes & traualles of the auncients in times past should nowe in these dayes, bee turned and converted to follies & presumption.

It is better to dye a wise persone & vertuous among godly & wise men, then to liue viciously in ignorantie among y^e common sort of men.

It is a thing consonant to reason, that they that be good among so manye euil in
this

this life, should be gratefully honoured with God after their death.

One daye deemethe another, but the *Plinius* last daye geueth iust iudgement of all that is past.

Mar. Aut

As we are set in diuers pleasures by our byce, so wee fall howerye into diuers myseries, and are noted to our great infamy and shame.

Wee see God diuers times to diuers parsons forbear diuers sinnes a great whyle but at the last vnwares we haue sene them all chastised with one onely chastisement.

Men by whom we be bozne, be of so euil dispoſicion, and the world so ferce & cruell, with whom wee liue, and the glidinge serpent, Fortune, so full of poyson: that thepe hurt vs with their feete, and bite vs with their teethe, and scratche vs with their nailles, and swell vs with their poyson, so that the passing of this life, is nothing lesse then taking of death.

The helpe from God is not onely gotten *Salust* with wishes and prayers, but also by bygilant study, dyligent exrecuting, and by wise counsayling, althinges otherwhiles come well to passe.

Pithy mieters.
THE TVVELFTH
booke.

¶ Of pithy meeters of diuers manners, of Pro-
uerbs and semblables.

Pithagoras

VVhen a reasonable soule from vertue flieth
it waxeth beastlyke, & naturallie it dieth.
For as the soule giveth life to the corpe,
so iustice in the soule is cause of lively force.

Plato

To such as accustome diuine meditacion,
this life is a thing of small reputacion.

Hermes

Lust, pleasure, and worldly vanities,
do cause the soule al vertues to despise.

Aristotle

Blessed is the soule which doth not transgresse
her makers law through worldly filthines.
But alwaies murefull of her blessed state,
contemnes the world & sinful lustes doth hate.

Pithagoras

He is not wise which knowing he must hence,
in worldly buildings maketh gret expence.
but he that buildeth for the world to come,
is wise, expend he neuer so great a summe.

Thales

He that most dreadeth to breake Gods behest,
is he that loueth and serueth him best,

Aristotle

He that loueth the world hath trauaile & care,
but he that hateth hath quyet and welfare.

who

who so then desireth to liue most at rest,
must most fly the world & meddle with it least.

Pythagoras

This worldly welth that men so much desire,
may wel be likened to a burning fyre:
whereof a litle can do litle harme,
but profit much our bodies wel to warme,
but take too much, & surely thou shalt burne:
so too much welth, to too much wo doth turne.

Socrates

This worldes sonde loue doth make a man
so desse, so blinde, so dumme,
that here, noz see, noz aske he can,
where wisdom is become.
To enuy eke he maketh him chfall,
to trouble, care, and dread:
withdreweth his hand, his hart and al,
from euery vertuous deede.

Seneca

Sith we are vncertain wher deeth wil vs meete
& certaine that alwaies he foloweth at our feete:
Let vs in our doing be so wise and stedy,
that wher euer he meete vs he may find vs redy.

Seneca

Death is the ender of all tribulacion.
and therefore to wise men a great consolacion.

Socrates

For doing wronge and mischiuous deedes,
the soule after death must be punished needes:
For God is not God except he be iust;
and iustice to al things their due render must.

Socrates

Pithy mieters,

Socrates

Talke euer of God, and he wil procure,
to fill thee with wisdom & wares that be pure

Aristotle

To worldyness who so doth geue his minde,
of these griefes shall be full sure to fynde:
the lacke of things which he shall neuer haue.
or losse of that which gladdest he would craue

Hermes

The worlde was of God created in deede,
a place of pleasure, rewarde of meede:
wherefore such as in it, for trueth suffer trouble,
which ioy no doubtis, be recompensed double.

Aristotle

Better it is to die, the soules life to saue,
then to lose the soule, the bodys life to haue.

Socrates

The soules of the righteous shal after y course,
of this life haue better, but the wicked woorse:
for right it is that what wee here embrace,
be geuen vs double in another place.

Hermes.

Of bodily imprisonmentes sickness is the chiefe,
but the gaile of the soule is sorow & griefe.

Seneca

It is better to haue y soule garnished with vertue,
then the body decked with purple, golde or blex.

Plutarch.

As excesse of wine oppresseth the minde,
so worldly pleasures maketh the soule blinde.

Seneca

wisdom, knoweledge and vnderstanding,
are the soules most gorgeons clothing.

Plato

Plato

wo to the soule which wanteth grace,
to retorne home to her state and place:
whom filthy workes, and bodely offence,
excluds & keps doſome from gods holy preſence.

Socrates

Prayer to God is the onely meane,
to preſerue a man from a wicked queane.

Zenophon

In place where men of God common euer,
fooles become wiſe, and the wiſe wiſer.

Plato

When naughty rulers, & wicked people dye
then are all good men ſafe and in ſuretye.

Socrates

It is wiſedome, yea wiſedome ꝑ maketh thee wiſe,
all troubles, all torments, yea & death to deſpyſe,
Therefore ought wiſedom of all to be embraced,
a meane whereby death and al feare is defaced.

Cicero.

Of all worldly comforts true frendſhip is chief,
becauſe it is alway our ſpeciall reliefe.

In weale and in wo, a ſtay ſtrong and ſtable,
and alſo to mankinde, a good, moſt agreable.

Socrates

To him ſelfe and his frende a frend muſt be one,
foꝝ a frend is owneſelfe in another perſon.

Pythagoras.

Theſe troubleſome words, thine, mie, & our own
the cauſe of al ſtrief, with frends are vnknownen,
they title all cures, none counteth ought his.
foꝝ al things are eche mans, wher true frendſhip is

Socrates

Suche

Pithy mieters.

Such things as are noyful, vncomely & nought,
are easely attained yea oꝝ they be sought.
but wisdom & honour, with other suche like,
are hard to be gotten how soeuer wee seeke.

Plato

Who so foꝝ frendes oꝝ true frendship watches,
must seeke it of suche, as may be his matches:
foꝝ he that of other, any frendes procureth.
may chaunce find frendship, but not y^e endure th.

Aristotle

Although many wicked in one may agree,
yet cause they no frendship but a conspiracy:
foꝝ frendship is a vertue by nature so cleane,
as can with the vicious be mixt by no meane.

Plato

Betweene Lorde & seruant no frendship may sal
because their states are too farre vnequall:
yet lith they be men good frendes they may bee,
because that in manhode they bothe doth agree,

Seneca

who so denies his frendes his ayde,
the while he is wel taken:
shall at his most neede be denyde,
their helpe and quite foꝝsaken.

Tullius

In trouble, sorrow, aduersitie and grieve,
frendes are a comfort, a refuge and releeve:
Likewise in wealth, a pleasure and treasure,
to be partakers of any kynde of pleasure.

Plato

By bearing good will, first fauor doth growe,
through ble weere of whete frendship doth folow.

Aristotle

The frendship þat is betwene good men engendred
can be by no meanes broken nor ended :
wherefore he that doth from frendship disceuer,
is naught by nature, and was a frend neuer.

Cennius

whō men do feare they hate, & whom they hate
they wish to dye or perishe from his state :
who therfore longs long time chiefe rule to beare
must get mens loue, with fauor not with feare.

Socrates

Gloze of good deedes by the father done,
Is the best enheritance that he leaues his sonne :
which who so doth by his vicious lyfe appeire,
bewraies himselfe a bastard, & vnworthye heire.

Tullius

He cannot be counted a liberal geuer,
which hath not been also a liberal getter :
For true liberalitie is to helpe many,
and in getting wherewith not to hurt any.

Seneca

who so desireth to liue without care,
ought slowly to spend, and swiftly to spare :
For at the bottome to leane is but vaine,
where both the least part & worst doth remaine.

Socrates

By wine beutye fadeth, & age is defaced.
Drinke maketh forgotten, that late was embraced.

Socrates

He that to wrath and anger is thrall,
ouer his witte hath no power at al.

Hermes

We mery and glad, honest and vertuous.
For that sufficeth to anger the enuious.

Pithy mieters,

Pythagoras.

The more a man hath of aboundaunce.
so much the lesse hath he of assuraunce.

Socrates

The frendes whom profit or lucre encrease,
When substance faileth therewithal wil cease:
but frendes þ̄ are coupled with harte & with lone,
neither feare nor fortune, nor force may remoue

Musonius

If that in vertue thou take any paynes
the paine departeth, but vertue remaines
But if thou haue pleasure to do that is ill
the pleasure abateth, but ill tarieth still.

Solon

If that by deskenyng things be decreede.
to labour to shonne them is paine lost in deede:
but if that the chaunce of things be vnset,
it is folly to feare that, we know we may let.

Plato

It is the part of him that is wise,
things to foresee with diligent aduise:
but when as things vnluckely do frame,
it becometh the valiaunt to suffer the same.

Hermes

If not for the speede, thou think it a paine.
wil not the thing, that thou maist not attaine:
For thou and none other, arte cause of thy lette,
if þ̄ which thou maist not, thou trauaile to get.

Plato

To faine, to flatter, to glose & to lye,
require colours, and words faite & lye:
but þ̄ vtteraunce of trueth is so simple & plaine,
that it needeth no study to soze or to faine.

Pythagoras

Pithy meeters. Fol. 248

Hozace

To the auaricious is no suffisance,
For couetise encreaseeth as fast as his substance.

Solon

He is neither rich, happy, nor wise,
That is a bondman to his owne auarice.

Pithagoras

To strike another if that thou pretend,
Think if he stroke thee, thou wouldest thee defend

Solon

To beasts much hurt hapneth because they be dū,
but much moze to mē by means of spech hath cōe.

Thales

All enuious harts with the dead men depart,
But after death dureth the slaunderous dart.

Hermes

He that at ones instance, another will defame,
Will also at anothers, to the last do thee the same.
For none are so dangerous & doubifull to trust,
As those that are rediest to obey every lust.

Plato

Sith making of maners in company doth lie,
Enhaunt the good, and the euill see thou flie.
but if to the euil thou needes wilt resort,
Returue betimes, for feare thou come to hurt.

Socrates

None betwene wise men by effect may fall,
but not betwene fooles though folly be egall:
For wit goeth by order, and may agree in one,
but folly lacketh order, so that concoorde is none.

Socrates

He that of all men will be a correctour,
Shal of the most part win hate for his labour.

Fi. i.

Pithae

Pithy meeters.

Pithagoras

They that to talke of wisdomē are bent,
Not folowing the same, are like an instrumente
Whose pleasant sound, the hearers doth delight:
but it selfe not hearing, hath thereby no profite.

Pithagoras

Beware of thine enemy when he doth manace,
and trust thou him not, if faire seeme his face.
For Serpents neuer so deadly do sting,
as, when they bite without any hissing.

Plutarch.

Sith the world vnsteady, doth oft ebbe & flowe,
it behoueth a wise man all times to know:
And so for to laile, while he hath faire wether,
þ̄ þ̄ hauen may kepe him, whē hold may no anker.

Diogenes

Of a charlish nature proceedeth foule language,
But faire speach, is a token of a noble courage.

Anacharsis.

A frend is not knowne, but in necessitie,
for in time of wealth, eche man semeth friendly.

Socrates

Wisdomē and science which are pure by kind,
should not be writ in bookes but in mind:
For wisdomē in bookes with the booke will rot,
but writte in minde, will neuer be forgot.

Seneca

For couetouse people to dye is the best,
for the longer they liue the lesse is their rest:
For life them leadeth, their substance to double.
Where death them dischargeth of endles trouble.

Antisthenes

Antisthenes

We ought not to wepe for him y^e guiltles is slaine,
but for the slaier, which quick doth remaine:
For to dye guiltles, is losse but of body,
but body and soule both, are lost of the guilty.

Senecrates.

Of woꝝkes begon, when goodnes may bꝛede,
we should with all swiftnes, deuise to pꝛoceede:
But if by our woꝝkes, may grow any ill,
we should be as swift to conquer our will.

Socrates

What euer it chaunce thee of any to heare,
thine eie not consenting, beleue not thine care:
For the care is a subiect, full oft ledd awoꝝp,
but the eie is iudge, that in nothing will lye.

Seneca, Boetius.

wisedome and honour most commonly be found,
in them that in vertue, & goodnes abound:
And therefore are better then siluer and golde,
which the euill commonly, most haue in holde.

Zenophon

If that it chaunce thee in warre for to fyght,
more then to witte, trust not to thy might:
For wit without strength, much more doth pꝛeuail,
then strength without wit, to conquere in battaile.

Aristotle

Both hatred, loue, & their owne pꝛofet,
cause Iudges oft times, the truth to forget:
Dourge all these vices therefore, from thy mind,
so shall right rule thee, & thou the truth finde.

Plato

Although for a while thy vice thou may hide,
yet canst thou not alwayes keepe it vnspide.

Pithy meeters,

Foꝛ trueth the true daughter of god and of time,
hath swozne to detest all sinne, vice and crime.

Plato.

Happye is that realme that hath a king,
Endued with wisdom, vertue and learning.
And much vnhappye is the realme and prouince,
where as these points do lacke in their prince.

Plutarche

To whatsoeuer the king doth him frame,
His men foꝛ the most part delite in the same.
Wher efoꝛe a good king should vertue ensue,
To geue his subiects example of vertue.

Socrates.

Almes distributed vnto the indigent,
Is like a medicine geuen to the impotent.
But to the vnnedy a man to make his dole,
Is like the ministring of plaisters to the whole.

Pithagoras.

Better it is foꝛ a man to be mute,
Than with the ignorant much to dispute.
And better it is to liue solitarie,
Than to enhaunt much euill company.

Plato

That thing in a realme is worthy renowne,
Which raiseth by right and wrong beateth doowne.

Seneca

Goodnes it selfe doth men declare,
Foꝛ which many moe the better doe fare.

Socrates

Vnhappye is hee wheresoeuer he become,
That hath a wit, and will not learne wisdom.

Of Prouerbes. Fôl, 250

*¶ Of Prouerbes and Semblables,
Hermes, Socrâtes, Plato.*

Like as a Surgeon paineth soze his patients bodies with launcing, cutting, and searching, putrified members: euen so doth the minde of man afflict & bere his vnruly soule y^e it might by such means be rid from voluptuousnesse.

He y^e being reproued, departeth immediately, hating his counseller, doth as a sick mā which as sone as his surgeon hath cut his blcer, goeth his waye, not tarying till his wound be dressed & his griefe allwaged.

As plants measurably watered, grow the better, but watered too much, are drowned and die: so the minde with moderate labor is refreshed, but with ouermuch is vtterlye dulled.

Like as a ship that hath a sure anker, may lye safe in any place: right so the mind that is ruled by perfecte reason, is quyet euery where.

As fire smoketh not much, that flameth at the first blowing: so the glorie that shyneth at the firste, is not greatly enuied at, but that which is longe in gettinge, enure

and Semblables.

alwaies pꝛeuenteth.

Lyke as a good Musition haupnge anye key oꝛ string of his instrument out of tune, doth not immediatly cut it of and cast it away, but either with straining it higher, oꝛ slaking it down lower, by little and little causeth it to agree: So should rulers rather refoꝛme transgressors, than to cast them away foꝛ euery trespassse.

Like as they that taste poison, destroy the selues therewith: so he that admitteth a frēd befoꝛe he knowe him, maye hurte himselfe whyles that he pꝛoueth him.

Like as the bitternesse of the alloue tree taketh awaye the sweetenesse of y^e sweetest honny: so euil woꝛks destroy and take away the merite of the good.

Like as a vessel is knowen by the sound, whether it be whole oꝛ broken: so are men pꝛoued by their spech, whether they be wise oꝛ foolish.

Like as a crased shippe by drinkeing in of water, not onely drowneeth it selfe, but all other y^e are in her: so a ruler by vsunge viciousnes destroyeth not himself alone, but al o^rther besides that are vnder his gouernāce.

As it becometh the people to bee obedyent and subiecte vnto theire Lorde and Kinge:

So it behoouethe the king to entende diligently to the weale and gouernance of his people, and rather procure their profite, than his owne pleasure. For as the soule is ioyned with the body: so is a king vnited with his people.

As no phisition is reputed good that healeth other, and cannot heale himselfe: so is hee no good gouernour that commaundeth other to auoid vices, and will not leaue the himselfe.

Lyke as a gouernoure of a shippe is not chosen for his riches, but for his knowlege: so ought rulers of cities to be chose for their wisdom & learning, rather than for their dignitie and riches.

As a man in a darke caue maye not see hys owne proper fygure, so the soule that is not cleane and pure, can not perceyue the true and perfect goodnesse of almighty God.

As the goodnes of wise men continually amēdeth, so the malice of fooles euer more increaseth.

As libertie maketh frends of enemyes, so pride maketh enemies of frends.

As they whiche can not suffer the lyghte of a candle, canne muche worse abyde the

J. i. iij.

bryghtnes

and Semblables,

bryghtnes of the sunne, so they y are troubled with smal trifles would be moze amazed in weighty matters.

Like as the sauoz of karraine is noisome to them that smell it: so is the talk of fooles to wise men y heareth it.

*Anaxagoras, Aristippus, Alexander,
Solon, Marcus Aurelius.*

AS God is naturally most loving, pitiful, & alwaies hath the name of mercy & pitie: so are we alwaies most unkinde, euill & wicked, & our wicked & shamefull woꝝkes deserue alwaies to haue most bitter & greuous chastisements.

God is in his chastisements as hee that geueth a blowe to another, the higher that he listeth his hand, the greater is the stroke on y cheke. Semblably, the mo yeaeres that he foꝝbeare our sinnes, y moze afterwards he hurteth vs with greuous paines.

Like as when a greate and sumptuous buildinge will fall, first there faileth some stone, in like manner there was neuer cytye oꝝ countrie that had anye great plague oꝝ vengeaunce from God fall vppon them in their tyme, but firste they were threathened

ned & admonished with some token, signe,
or prodigie from heauen.

As the ydeot or foolyshe man kepeth his
diet from bookes, & resteth vpon the onely
pleasure of meate, so the wise man (in com-
parison) abhorreth meate and draweth to
his bookes.

As the slouthfull man is tamed & made
lesse than a man by his negligence, so cer-
tainly blessed is he that is not contented to
be a man, but if he procure to be more than
a man by his vertue & diligence.

The simple ore or shepe are more worthy
their lines than the ydle & malicious ideot,
for the beaste liueth to the vtilitie of diuers
without doing damage to any other, but y
ydle foolish ideot liueth to the dammage of
al other, & without profit to any person.

Like as riches with thought nourysbeth
couetise: even so by riches the enuious neu-
risseth enuy.

Like as the wicked & malicious persone
is most hardye to comit greatest crimes: so
is he most cruell and readye, wickedlye to
geue sentence against another for the same
offence.

Woe regarde our owne crimes as the-
rowe small nettes whiche causeth thynges
to

and Semblables,

to seeme the lesser, but wee remember the faults of other in y^e water that causeth thinges to seeme greater than in deede they be

As the greene leaues outwarde sheweth that the tree is not drie inward, so the good woorkes openly notificth the inward harte secretly.

As wee see the trees when the fruits are gathered, the leaues fall, and when the flowers drie, that then more greene & perfect are the rootes: even so when y^e first season of youth is passed (which is the sommer time, then commeth age called winter) and putrifieth the fruit of the flesh, & the leaues of favour fall, & the flowers of delyght are withered, and the vines of hope dried outward, than is it right that much better the rootes of good woorkes within be good.

As much as the shame of sinne oughte to be fled of them that be good: even so much is praise the infamy of the euil.

As we cate diuers thinges by moyses's, which if we should eat whole would choke vs, so by diuers dayes we suffer traualles, which all together would make an ende of vs in one day.

As in all artes a man is contented at the last, so at the last bee they neuer so sweete, they

they turne to wearines.

In all naturall thinges, nature is wyth right little contented, but the spirit & vnderstanding is not satisfied wth many thinges.

Like as it is necessary first to dispoile the opilations & lets of y^e stomack, to thintent y^e medicines may p^{ro}fit them y^e be sick: so likewise none can conveniently geue his frend good counsell, except he first shew hi his grief.

As sinne is natural, and the chastisement volūtary, so ought the rigor of iustice to bee temperate, so that the minysters thereof shoulde rather shew compassion than vengeance, wherby the trespassers shoulde haue occasion to amend their sinnes passed, and not to reuenge thiniury p^{re}sent.

Thoughe the wood bee taken from the fire, and the embers quenched, yet neuertheles y^e stones oftentimes remaine hote & burning, so the flesh though it bee chastised with hote & drie maladies, or consumed by many yeares in trauaile, yet concupiscence abideth still in thy bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an vnwholesom pot, and good wine sometime sauoureth of the foyll: euen so thoughe that the woozkes of our lyues bee vertuous, yet shall wee
feele

and Semblables,

feelee the stinch of the weake fleshy.

As arrogancy, pride and presumption is notably hated of god, & had in derision euery where among menne: so contrarywise, lowlynes, meekenes, and an humble spirit purchaseth both the fauor of god, & knitteth vnto man the beneuolence of men.

As the knowledge of God ought not to be vnperfect or doubtfull, so prayer should not bee faint or slacke without courage or quicknes.

As that body is neare vnto helth, which (though it be wasted) is yet free and out of the danger of noisome humors, even so is the minde moze receivable of the benefite of god which is not yet inquinate or defiled with greuous offences, though she yet lack true & perfect vertue.

It is natural for the body to die, which if no man kill, yet needes must it die, but the soule to die is extreme misery. Our hartes ariseth & grudgeth at the remembrance of the death of the bodye as at terrible & outrageous thing, because it is sene with y bodily eyes: but the soule to die because no man seeth and felwe beleeueth, therfore very few feareth it. And yet is this death much moze terrible and cruell than the other, even
as

Of Prouerbes, Fol: 254

as the soule passeth the body, or as God excelleth the soule.

As the body is visibible, mortall, lumpishe and heauy, and delighteth in things visibible & tempoꝛal, & sinketh alwayes downward: so the soule being mindeful of her celestial nature enforceth vpwardes with great violence, & with a terrible heft striueth & wrestleth wth the heauy burthen of the earthly body, despising things mortal & seeketh things permanent & immortall.

¶ Aristotle, Plutarch, Seneca.

LIke as it is a shame for a man whiche would hit y^e prick, to misse y^e whole but, euē so it is a shame for him y^e desireth honoꝛ to faile of honesty.

As a scar geneth vs warning to beware of woundes: so the remembraunce of euils that are past, may cause vs to take y^e better heede.

As the complaints of childeꝛen maye bee soone appeased, so small affections varye lightly.

Hee that bryngeth an infirmed bodye to a baine or to anye voluptuousnesse, is like to him which bryngeth a broken shippe into

and Semblables,

into the raging seas.

They which go to a banquet onely for the meates sake, are like them which go onely to fill a vessell.

Seruauntes when they sleepe feare not their master, & they that bee bounde forget their setters, in sleepe blcers & sores leaue smartinge, but superstition alone bereth a man when he sleepeth.

Like as thepe iudge woorse of a man the which say that he is wꝛathfull and vngacious, than if they denied him to be alyue, so they thinke not so euill of God which say there is no God at all, as the superstitious which say God is froward and ful of wꝛath & reuengeance.

As a vessell cannot bee knowne whether it bee whole & broken except it haue lyquor in it: so can no man bee thꝛoughly knowne what he is befoze he be in authoritie.

As Darnell springeth vp among good wheate, and nettles among roses, euen so enuy groweth vp among vertues.

They that are ready to take a tale out of another mans mouthe, are like vnto them whiche seeinge one profered to bee kyssed, would holde forth their lips to take it from him,

Like

Of Prouerbes. Fol. 255

Like as an Hare bothe delinereth, noury-
sheth, & is with yōg al at once: so an vsurer
befoze he hath beguiled oē, deuiseh how to
deceiue another by making a false bargain

Like as an hoise after hee haue once ta-
ken the bzidle, muste cuer after beare one
oz other: so he that is once false in debt can
lighty neuer after be thzoughly quit there
from.

Like as phisitions with their bitter drugs
do mingle their swete spices, y they might
be y better receiued: so ought checkes to be
mingled with gentle admonicions.

Like as the bookes whiche are seldome
times occupied will cleaue fast together: e-
uen so the memozy wareth hard if it be not
oftentimes reuewed.

The poison which serpents continuallye
keepe without any harme, they spew it out
to others destruction. But the malicpous
contrariwise hurt no man so much as them
selues.

As it is greete foolishnesse to leaue the
cleare fountaines, and to fetch water in
puddles, so is it likewise to leaue the Euan-
gelists, and to studie the dreames of mans
imaginationes.

Lyke as an adamant draweth by lyttle
and

and Semblables.

and little the heauy yon buttill at the lasse
it be loyned with it, so vertue and wisdom
toyne men vnto them.

As hee which in a game place runnethe
swiftest and continueth still his place, ob-
taineth the crowne for his laboꝝ, so al that
diligently learne and earnestly seke wis-
dome and vertue, shalbe crowned with e-
uerlasting gloꝝy.

FINIS.

Imprinted at London in
Fleetestrete within Temple
Barre, at the signe of the Hand
and Starre, by Richard
Tottyll.

(.:.)

1575.

